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Calvinist Contact

November 27, 1987 / 43rd year of publication / No. 2095

Reading consultant ties up loose ends

Bert Witvoet

WELLAND, Ont. — When a keynote speaker addresses 800 elementary school teachers gathered about an anchor's throw away from the Welland Canal, one can expect some nautical images. Adrian Peetoom, senior editor and consultant for Scholastic-TAB Publications, did not disappoint.

He told a gathering of public school teachers that when it comes to reading and writing, it's time to secure the ropes before the storm "turns pliable twine into dangerous weapon."

Not that Peetoom is an alarmist about the state of education in his country. He thinks that there is some justification for saying that "a substantial number of teachers in New Zealand, Australia and Canada, and smaller percentages of teachers in the U.K. and U.S., are refusing to implement an arid curriculum not of their own design."

These teachers, according to Peetoom, take children and their knowledge seriously, plan for creative improvisation, and lead children to empower, not to dominate.

Photo: Bert Witvoet

Adrian Peetoom sees some improvements in the teaching of reading and writing, but also some problems.

Part of a network

Peetoom was asked by the Niagara South School Board to address the teachers on their professional development day not only because he's been in the publishing end of children's reading and writing for more than 20 years, but also because he has developed a reputation as a speaker and writer.

He frequently addresses large and small groups of educators in California, Texas, New Mexico and New York state, as well as parts of Canada. "It's a peculiar amalgum of representing a company and having become a part of an academic network of experts in the field," he says.

Although he has seen improvements in the teaching of reading and writing, Peetoom also sees problems. "Perhaps my Dutch-Calvinist upbringing is worming its way into my words," he said at the Welland meeting, "but I am leary of major movements in my chosen profession and of quick fixes." He felt the need to look at some loose ends, beginning with writing.

Writing out of need

Peetoom believes that unless a child is clearly shown "that writing is his or her own essential and easily mastered

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Thinkbit

To me, old age is always 15 years older than I am.

Bernard Baruch

Scholar urges effective distribution of Reformed leaven

Reinder J. Klein

CAMBRIDGE, Ont. — "The Reformed faith is too important to be left to the Reformed church." With this intriguing remark, Dr. Paul Marshall concluded his address to the fifth pre-Council Conference held at Camp Shalom near here, November 2-3.

Pointing out that the resurgence of biblical Christianity in 19th-century Holland occurred in a highly secular society similar in many ways to that of Canada today, Marshall said "the right time is now" for the Reformed faith in our land.

The chief impact of that faith, however, will hit Canadian society through Christian churches other than those bearing the Reformed label, Marshall believes. He bases this opinion on the influence he feels the Reformed perspective has had and continues to have on other Christians and their institutions through scholarly writings, public lectures and personal contacts.

Speeches on Reformed facts

Marshall's was the last in a series of three speeches delivered under the theme 'The Character of the Reformed Message in Canada" at this year's pre-Council Conference, a conference traditionally held just prior to the biennial meeting of the Council of Christian Reformed Churches in Canada.

This year's conference was sponsored jointly by the Reformed and Christian Reformed councils, its major topics focusing on the Reformed faith in its context (Rev. James Dickey), in its content (Dr. Robert Bast), and in its contact (Dr. Marshall).

Dickey, speaking first, concentrated largely on the conditions prevailing within his own Presbyterian Church, conditions which he clearly found discouraging. Next, Dr. Bast, Director of Evangelism for the Reformed Church of America, examined the content of the Reformed faith, doing so rather specifically from the perspective of evangelism.

Bast began by explaining that the Reformed faith empowers for evangelism because it acknowledges the sovereignty of God. He then showed that because it is a biblical faith it meets the deepest human needs. He also made the point that as a covenantal faith it takes seriously the community of believers in which people find a place to belong. For each of these points the speaker outlined some implications for evangelism.

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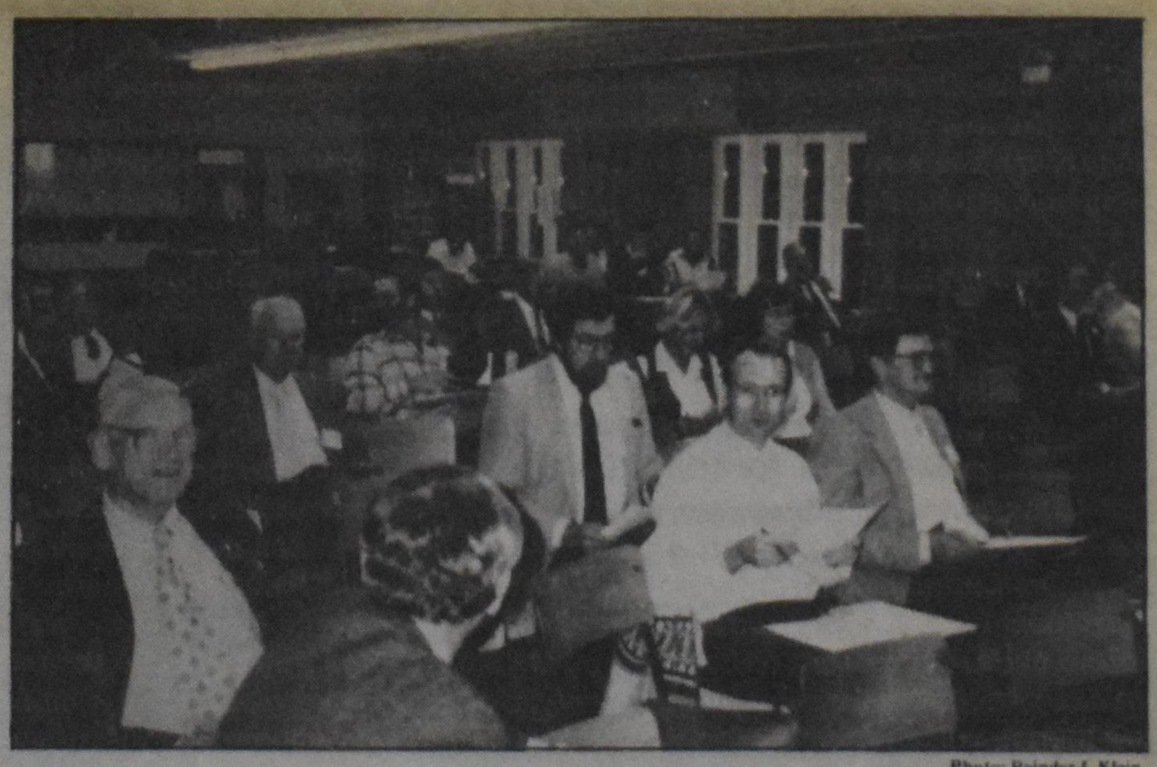

Photo: Reinder J. Klein

Part of the audience in attendance at the pre-Council Conference.

Indiana University launches Canadian Studies program

Marian Van Til

GARY, Ind. — Indiana University Northwest experienced "Canada Week" last week as a visible way to launch its new Canadian Studies program.

IUN chancellor Peggy Gordon Elliott says the university has established this new area of study to "familiarize students with the country and its people and to develop in students an understanding and appreciation of the U.S.'s important northern neighbour."

IUN has 4,000 students at its Gary, Indiana campus, 45 km. southeast of Chicago. The IUN campus is one of eight Indiana University campuses throughout the state.

Canada Week, Nov. 16-20, was set aside for lectures, films, readings by Canadian poets, and the performance of a French-Canadian play.

The week began with a speech by MP David Berger entitled, "American Influence on Canadian Policy." On subsequent evenings there were addresses on free trade ("A Canada-U.S. Free Trade Agreement: Provisions and Process" by Anthony Halladay, consul general of the Canadian consulate in Chicago) and on Quebec culture and politics (by Liette Brisebois).

Antonine Maillet's play "La Sagouine" was performed on Nov. 19. The week ended with poetry readings by Philippe Haeck, Lorna Crozier, and Pier Giorgio Di Cicco. Classic Canadian films (*The Apprenticeship of Duddy Kravitz* and *My Uncle Antoine*, among others) were screened repeatedly during the week.

French connection

The Canadian Studies program initially grew out of the French language program, which includes exposure to French Canadian culture and language, says Angeline Komenich, chairperson of the modern languages department. Two years ago, IUN hired Montrealer Frank Caucci as assistant professor of French. Caucci now also heads Canadian Studies.

Last year the university offered a French-Canadian literature course as a prelude to the broader program being instituted. For the January 1988 term, students will be able to enrol in an interdisciplinary course which will give them a taste of Canadian history, political science, trade and commerce, diplomacy, film, culture and literature. Canadian Studies can be taken to fulfil a humanities requirement and eventually the university will offer a minor in the field.

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Scholar urges effective distribution of Reformed leaven

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While the elegantly delivered speech of Dr. Bast was not directly Canadian in its focus nor, for that matter, uniquely Reformed — "Any Baptist could subscribe to this," someone in the audience remarked that the final presentation by Dr. Marshall was both. It was also vintage Marshall: witty, refreshingly original, and thought-provoking.

Clarification of concepts

Speaking with a Liverpudlian accent foreign to the ears of an audience accustomed to the beats, burrs and cadences of immigrant English modulated by King peppermints, Marshall made some helpful comments at the outset about the meaning of "secularization," "toleration" and "values."

In our present context, he explained, "secularization" refers to the belief that religion is strictly a private matter, and that in consequence it should be eradicated from public affairs. The current underlying conviction is that religion is simply an irrelevance for which there should not be any room in public life and public matters.

Turning to the emphasis in Canadian society on tolerance, Marshall pointed out that toleration is usually being confused with approval or simple neglect. Tolerance, however, by definition is an attitude in which differences are *acknowledged* without being either relativized or trivialized. Neither indifference nor relativism is the same as toleration, yet that is exactly how our society mixes up the concepts. In consequence, anyone holding strong beliefs is said to be intolerant?

In the same manner our Canadian usage confuses the meaning of the terms "standards" and "norms" with "values." The origin of the modern notion of values Marshall attributed to Nietsche, who held that the cosmos is chaotic and that all norms come from within the self, grounded in nothing, rooted in nothing. Good and evil, therefore, become totally subjective ideas, notions now generally looked upon as preferences.

Hence when we say "My Christian values are ...," people think we are expressing personal preferences. In other words, the devalued use of "values" in effect subjectivizes and individualizes norms and standards.

Influence and communication

In order to allow the Reformed faith to touch and influence our society, according to Marshall, we first need to be aware of our context, then adapt to it. In a country as diverse as Canada our contacting will likely have to be different in different areas.

Some barriers to effective communication identified by the speaker are the jargon we often use — "Synod decided ...," "pluralism," "norms," "antithesis," even "covenant" — and our tendency *not* to listen well. By listening, Marshall pointed out, we demonstrate that we accept others, and such acceptance encourages the others to listen to us.

Equally important, Marshall felt, was the need for us to learn about the culture or sub-culture of others. What, really, *is* a "mainline" church? What *are* "evangelicals"? And so on. We were encouraged to become better acquainted with church history and church sociology.

In terms of our adapting to our contexts, Marshall emphasized the need for us to become more personal in expressing our beliefs. Moreover, we need to mix more with others in congregations and organizations, and relate at a personal level. Marshall is too gracious a person to suggest that we might be too provincial in our social practices and customs, but he clearly indicated that an excessively introverted focus hampers effective contact.

Remain distinct

He also cautioned us not to water down what we believe, not to relativize our faith. People *do* not want to hear a Reformed perspective because it is different. Hence we must resist the temptation to "blend in." Marshall urged his audience not to be unnecessarily apologetic. He explained that immigrant people are often given to a powerful self-criticism and an equally powerful self-assertion, a phenomenon we need to be aware of when we interact with others.

All these considerations take on a heightened significance in the light of Marshall's belief that the hour has come for the Reformed faith in Canada. If that perception is indeed correct, it follows that those who are thoroughly rooted in that faith should not be stingy with it, should not "sit on it," but should actively seek to share it.

About 60 people attended the conference which was chaired jointly by Rev. William VandenBerg (RCA in Canada) and Rev. Ralph Koops (CRC). Most of these present were classical delegates to the concurrent national council meetings scheduled to begin in the afternoon of Nov. 3, while some interested others had come from nearby communities for the occasion.

Participation by the predominantly male audience during the question periods following each address was good, if not particularly challenging. A stranger dropping in on the proceedings would never have guessed that those in attendance were not members of the same church.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

The aging of our society

People who project trends in population growth have been telling us for some time now that Canada's population is aging. They tell us that the number of Canadians over 65 will jump from 18 per cent of the population today to 23 per cent by 2021.

There are a number of reasons for this development:

- the birthrate has dropped significantly since the early 1960s;
- the huge babyboom generation — those who were born between 1946 and 1961 — will be into their 60s and 70s by 2021;
- mortality rates have dropped drastically so many more people are living many years beyond their retirement.

This development is likely to be as important for Canada in the next 25 years as the baby boom was in the 1950s and '60s. During that time public expenditures on education skyrocketed. Suburban areas grew rapidly to accommodate an increasing number of families. Culturally, our society became increasingly youth-oriented.

Effects on society

An aging society will have many effects on government policy. Pressures on pension plan costs will escalate. Our health care system will be under even greater strain than it is today. Demands for community-based and in-home services will grow. More older people will want more smaller housing in smaller communities with public transportation and services closer by than in today's far-flung suburbs.

Perhaps most importantly, public attitudes towards older people will change. The sheer numbers of seniors will give them political clout unimaginable today. (The outcry against the Mulroney's government's plan to de-index pensions has already given us a hint of what's to come). But it will be impossible to continue to view them (us?), as many do, as passive recipients of public good will and as largely unproductive members of society.

Responsibility to the senior sector

Studies being done for the federal government show, as does common sense, that those over 65 are as intent on maintaining their personal independence as other adult Canadians. The vast majority do, in fact, live independently, requiring little special care. Studies also show that relationships with family and community are fundamental to seniors' sense of well-being. We can only hope that governments and others who work with the elderly use this understanding as a basis for developing new programs, so that they will be able, whenever possible, to live independently within their communities.

It is significant that the prescription for the well-being of the elderly is not to promote the acquisition of material wealth or to make additional contributors to Canada's GNP. Government social policy should, instead, promote personal responsibility and opportunity and positive community relations are essential to one's well-being. Put more simply, building on seniors' own strengths is far superior to creating passive dependents. That, I would like to think, should also be a major goal of other social support systems such as welfare.

Perhaps there is a lesson for today's individualistic and materialistic baby boomers in all of this — they after all will be the bulk of the "seniors' boom" a few years from now. Looking at the self-defined needs of mainstream society is rarely a good indication of where our society should go. Instead, those who make government policy should look at those who are not considered "productive," those who are more marginal to the centres of power and influence.

William Van Geest is a political analyst and editor of Political Alerts in Toronto, Ontario.

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Pressreview

Carl D. Tuyl

The free trade debate rages on like a fire in a bone-dry forest, and while all over the country people weigh the pros and the contras we got hit unexpectedly by the international body which surveys its members' trade and tariff practices. GATT (as this body is called for short) accused Canada of unfair trade practices with respect to its protection of the beer, wine and liquor industry, as well as its regulations concerning fisheries on the west coast. You can be sure that the mighty beer-barons are already lobbying the government for all they're worth which is more than most people have in their piggy banks.

★★★★

Our finance minister Michael Wilson, who must get high marks for his refusal to descend to the recent gutter-level of the debates in the House of Commons, received the report of the parliamentary committee that studied his proposed tax reforms. Next to free trade with the U.S. the matter of tax reform ranks high on the government's priority items. The House of Commons finance committee recommended better breaks for the people who really pay the bill — the average taxpayer. The banks, trust and insurance companies were, in the opinion of the committee, treated too kindly. What else is new?

★★★★

A report of the Decima Research Study for Philanthropy (the Bible says that God is a philanthropist, Titus 3:4) revealed that Canadians are rather skimpy in their giving to charities. The average giving to non-religious charities in Canada per year is $43, which does not constitute a major dent in most budgets, does it now? My better half, who canvasses for the Cancer Society, says that this was no big surprise to her.

★★★★

A European consortium financed by international money institutions is already working on the so-called "chunnel" a tunnel under the English Channel. Not to be outdone, our government is planning to link P.E.I. with the mainland by 1993. Predictably, the reactions were mixed. Some in favour, some against. It is hard to achieve unanimity anywhere on any subject, as an elder will tell you.

★★★★

John Turner finally had something to smile about. The federal Liberals have pulled ahead in public support according to a recently released Gallup poll. No less than 40 per cent of the voters declared their support for Mr. Turner and his policies. Eduard's red ensign-bearers slipped in popularity to second place, while Monsieur Mulroney gained slightly in public approval. None of the polls, it must be said, ask about undying support. They are as fickle as teenage love.

★★★★

Comrade Yeltsin, chief of the Moscow Communist Party division, ran block for his boss and got hit severely with demotion. Yelstin was appointed to test the waters with insistence on quicker and more thorough liberalization of social and economic policies. He got the pink slip for his efforts, and now, smiling Mike knows where it is at: slowly and ever so carefully.

★★★★

The Italian government, not known for longevity, nevertheless took a drastic step, and determined that after 1991 it will be illegal to use plastic bags in that country. Loblaws, Steinberg, A. & P., take note! Sometimes one gets walloped from way out in left field.

★★★★

The world looked with disgust on the scene of the exploding IRA bomb in Eniskillen in Northern Ireland. There is a right-wing terrorist group in Mozambique that would make the IRA look like little old ladies in the Christian Science Reading Room. This organization is called Renamo, and it kills civilians by the hundreds. Of course, its victims are not white, which makes the attacks less newsworthy.

In India, Sikhs kill Hindus, and Hindus kill Sikhs; in the Gulf War Iranians kill Iraqies and Iraqies kill Iranians; in Ireland Catholics kill Protestants, and Protestants kill Catholics. The difference between these murderous parties, besides having different political aims, is that they have religious differences. Religion can do that to people, as the history of this world eloquently shows. Much of religious language that I read has within itself the seed of violence. Take heed to yourselves.

★★★★

The Swedes plan to have a sort of escape-proof exile for AIDS patients. In this way they plan to prevent the spread of the disease. Sort of reminds you of the medieval monasteries with walls around them to keep sin out.

★★★★

From time to time I end these gleanings from the press with applied theology. There was this preacher who was visiting our flower of the west coast. He asked a little boy for directions to Stanley Park. The boy told the preacher that for 10 cents he would give him guaranteed, simple and exact directions. The preacher then gave this little boy a short catechism lesson in unselfishness and love for the neighbour, as the opposite of greed and love of money. Then wanting to end this brief session with a punchline that the boy would understand he said: "Johnnie, if you go on like this you will not get to heaven." To which Johnnie answered, "And if you go on like that you will never get to Stanley Park." Sort of gets you back doesn't it? Nature and grace, faith and works, and all that!

Carl Tuyl is pastor of the First Christian Reformed Church in Kingston, Ontario.

Reading consultant ties up loose ends

... continued from page 1.

language activity, then that school has failed the child."

"A writer is a person who finds it necessary, constantly and for diverse purposes, to produce written text," says Peetoom.

For that reason, he wants children's writing to come up out of their own lives, as a valuable contribution to the needs of their friends in school and elsewhere, and he wants it treated with respect.

"Writing is not merely serving some formal curriculum," said Peetoom. "It's also meant to serve real people .... Schools are about educational love."

Another loose end in writing, according to Peetoom, is the idea that one can write without reading books.

The power of books

With respect to reading, Peetoom has noted an increase in interest in good literature. But to his dismay he has found that good literature is burdened down with teaching guides that include "the same kinds of workbook pages that accompany basal reading series."

"What are we doing in our classroom with all those wonderful books?" Peetoom wants to know. "Are we leaving them alone enough to be simply enjoyed by our students? He wants teachers to treat books with almost as much respect as is needed for the treatment of kids.

There is a lack of confidence that books have their own power to give to kids, according to Peetoom. Secondly, people distinguish too sharply between feeling and learning, as if all you can learn from novels are some "skills and perhaps some science and social facts embedded in *some* of the stories."

Learning how the magic works

"Where is the shared theory that helps us understand *how* books work their magic into readers?" asks Peetoom. He referred to a New York City university project at which teachers meet each week in groups around powerful children's stories "to discover who they are as readers, what they feel, how they think, what conclusions they draw, what they learn."

According to reports, the participating teachers are amazed at how different their experiences are as readers from their prior expectations as teachers.

Interspersed throughout Peetoom's speech were several readings of children's stories and writings by his own children.

Peetoom concluded his speech by reminding his audience of 800 teachers that "we are all together on a good ship education, with fresh whole language winds billowing in our sails. But there are dark clouds ahead, and we need to tie up all loose ends before we find ourselves in the midst of storms. Ahoy, fellow sailors, ahoy!"

Although no ship in the nearby Welland Canal this late in the season responded with an appropriate horn, the teachers' applause provided a worthwhile substitute.

Indiana University launches Canadian Studies program

... continued from page 1.

Komenich explains that the program "draws on faculty members with expertise in one of those areas" and on "resource people in the Chicago area or in the state" [of Indiana].

The turnout for the Canada Week lectures was "fairly good," she says. "We opened the thing up to the public. We sent out information to teachers in the area and to organizations that we thought would be interested."

Introductory global view

Frank Caucci asserts that even if there weren't much interest in the program, it would go on — the university is "committed to introducing Canada to undergraduate students," the interdisciplinary study is an "introductory global view on what Canada is about."

He thinks the program will have no trouble attracting students. In the two years that he has lived in the U.S., Caucci says, he's "never met anyone who is anti-Canadian. I've never been reacted to angrily because I've taken an American['s] job." Before he came to the U.S., Caucci thought that Americans' seeming ignorance about Canada was because they didn't care about their quiet northern neighbour. He now believes, however, that when one lives in a country like the U.S., which has so much impact worldwide, the "sheer weight of everything" makes it "unrealistic" to expect that its citizens would know more about Canada than about other countries, especially since Canada is a friend and not the thorny neighbour that Mexico is often seen as. "I've been glad I could see the two sides of the story," he concludes.

Caucci points out that IUN's program is not unique, a fact which may surprise many Canadians. There are perhaps three- or four-dozen American colleges and universities with Canadian Studies programs of some kind.

Indiana University Northwest officials are happy to join that growing group of Canada-watchers. They hope their fledgling program will be the beginning of an on-going, expanding program which will acquaint both IUN's students and local residents with their "important northern neighbour."

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Editor: Bert Witvoet
Publisher: Stan de Jong
Assistant Editors: Marian Van Til, Robert VanderVennen
Regular Contributors: Jeff Adams, Paul de Groot, Stan de Jong, Margaret Griffioen-Drenth, Anne Hutten, Reinder J. Klein
Accounting: Willy Suk-Kleer
Advertising: Shirley Mulder
Circulation & Mailing: Grace Bowman
Layout & Design: Margaret Griffioen-Drenth
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Editorial

Should we pray for the public school?

I was in Welland, Ontario, the other day, listening in on the Director of Education of the Niagara South Board of Education as he was giving a pep talk to some 800 elementary school teachers. He talked about a crisis of identity in the public schools. The way the director explained it, the public school has a bad name and doesn't deserve it.

He asked teachers what a television camera focuses on when covering a private or separate school. The answers: uniforms, portables [suggesting bulging populations], orderly classes. He asked what mental image was projected by these stories. Answers: discipline, quality education, moral development, good little boys and girls. Someone quipped: "snow job."

Making it

The answers were the ones the director wanted. In contrast, the public school system is made to look inferior, he said. He told the teachers that all those involved in the public system are responsible for telling the real story, how public schools in Niagara South have led the way in setting standards, helping disadvantaged kids, acknowledging young authors, recognizing achievement, and bridging the gap between school and the workplace. "You have a lot to be proud about," he said.

He mentioned how every year the Niagara South board loses 1,000 pupils, enough to fill two of the 16 high schools in the district. "If you talk in a negative way about the system, that's one more customer we've lost," he said. "What happens if we save 500 of them?" He referred to a line he heard on the radio while driving to the meeting — "Didn't we almost make it?" "If we work together, we *can* make it," said the director.

Environment of distrust

I was a little taken aback by the director's remarks. I had not realized the extent of the erosion in public education. I'm sure that most of the losses are to separate schools. I'm also sure that the losses are a result of public distrust in the public system.

It made me think of a news item a few days earlier which mentioned that the Hamilton Separate School Board had been awarded two of the city's public schools. It had asked for four.

One of the high schools that had been awarded to the separate board, Sir Winston Churchill, had been the scene of a non-violent, student-sponsored demonstration of loyalty to the school. Students and teachers, had stood around the school, holding hands, giving the school a big hug. It was not hatred against Catholics, a student leader had said; it was love for the school that made them protest. And who can blame them?

These things came to mind as I listened to the director of education make his plea. I felt for the 800 teachers in attendance who have to work in an environment that experiences a loss of students and morale. I'm sure there are many dedicated teachers among them, even Christian teachers who quietly let their light shine.

Advocates wanted

My mind went back to another scene — the Institute for Christian Studies banquet held in Woodbridge, Ontario, with Rev. Jake Eppinga from Grand Rapids, Michigan, as keynote speaker. He had described a trip he and his wife had taken through New York City, London and Amsterdam. Each time he was reminded of Sodom and Gomorrah, he had said. But then he recalled how God had been looking for a lawyer to defend Sodom and Gomorrah and how He had caused Abraham to plead for these cities. Eppinga felt somewhat ashamed that he had been judgmental about the cities he had visited, instead of having been in prayer for them, that God might spare them.

Thinking about these modern cities, I wondered if we Christians, who struggle hard enough to develop Christian education, should not also be in prayer for the public schools? I think we should be. I think we should pray that the public school system may be the best system there is in the world, so that the millions of Canadian children, who with children in Christian and separate schools will form the fabric of our nation, may be upright, strong, well educated and enthusiastic.

Diagnose problem

But for that to happen, leaders and educators in the public schools should do more than give pep talks about how it's merely a question of selling the system. Judging by the director's speech, there is nothing basically wrong with the system.

That belief was indirectly challenged by the remark an elderly teacher made to me after she had heard the keynote speaker for that afternoon, Mr. Adrian Peetoom from Willowdale, Ontario. Peetoom had talked about a crisis in reading and writing, and he had inserted a few basic creational and Christian concepts into the thinking about this area of the curriculum.

"That was a delightful speech," the teacher said to me, while the rest of the audience was filing out of the auditorium. "A lot better than the garbage we usually get at these events." I believe she echoed a sentiment expressed by the enthusiastic applause from the teachers.

Public schools need our prayers. But they also need to face the emptiness that a system must experience when it continues to maintain schools programmed on secular (read: bypassing the soul) education. You can't survive long as a school community or society if you continually deny the importance of settling basic life questions. Nothing can be worse for education and children than a hole of vagueness at the centre of things. The result of such vagueness is what a senior teacher called "garbage," fed to people with real souls on professional development days.

The spirit of teachers may be willing, but the flesh of hollowed-out theories and structures is very weak. **BW**

Letters

Restitution for lost years in Indonesia

C. Pel in his letter to the editor in the Nov. 6, 1987, issue of *Calvinist Contact* did your readership a service by setting the record straight regarding the eligibility for pension payments to members of the "7 December Divisie" under the terms of the Netherlands-Canada Agreement, even though this cohort is not mentioned by name in the official documentation.

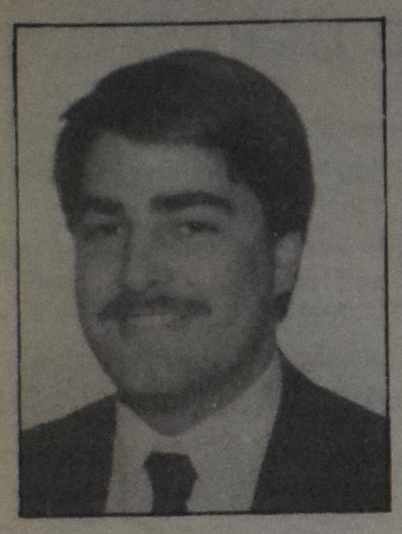
This Dutch-Canadian Accord regarding pension payments creates a logical point of departure for the Dutch government to consider the possibility to indemnify all members of the former "7 December Divisie," some of whom gave the supreme sacrifice, while others sacrificed in a different way.

There is nothing much the Dutch government can do about the former faction other than holding annual Remembrance Day services. However, for the latter group the Dutch government has the moral obligation to supplement pension payments in compensation for the lack of qualification for potentially contributory pensionable years, due to conscripted military service, by the time this group arrives at its retirement age.

As a minimum gesture of goodwill the Dutch government should take the initiative to supplement such a deficiency in pension pay by making a pro rata restitution to these individuals for their years of loyal service.

Incidentally, it would be useful if someone could pass on information about the corresponding address of the Committee in The Netherlands concerned with putting pressure on the

FETISHES/DAVE FEDDES



"If I listen carefully, I discover that, even at age 26, I really have nothing but God to live for."

No matter what

Alice had arthritis. Her fingers hurt; her toes hurt; her back hurt; her knees and elbows hurt. She could not walk. Sometimes just about all she could do was lie in bed wondering why she was still alive. This had been going on for nearly 10 years: the pain and the wondering. Sometimes Alice complained; often she wept. Her tears, though, were more of longing than of bitterness. The tears flowed especially when she looked at her favourite painting, an artist's view of the great feast in heaven. The tears would flow when she thought of God's promises about the new heaven and the new earth. Alice had pain; she had questions. But she also had God.

Bud had a stroke. He and his wife had planned an active and exciting retirement. But since the stroke, half his body no longer paid any attention to his mind. Gone were the exciting plans. Suddenly he could no longer do what he once could. He could not even putter around in the garden anymore. It did not make much sense. Bud still trusted God, though. Bud had limitations; he had questions. But he also had God.

Bill had cancer. Many people prayed and prayed. The cancer, however, continued to spread quickly and ruthlessly. Many, Bill included, wondered why God did not bring healing. God did bring grace. In the hospital, facing death, Bill could raise his arm (and the tube attached to it) and say with shining face, "Praise the Lord! He is King." Bill had a terminal illness; he had questions. But he also had God.

I met Alice, Bud, and Bill during my field assignments as a seminary student. I learned to love them and listen to them. I already knew the things they taught me, but now I know those things much better. Alice showed me that pleasure is not the meaning of life. God is. Bud taught me that activity and being busy are not the sum of life. God is. Bill proved that physical life itself is not the key to true life. God is.

We who are still young, still healthy and active, can learn so much from those who have nothing but God to live for. In order to learn, however, we must pay attention. We can steer clear of the elderly, shy away from hospitals, and avoid funerals. But then we are fooling ourselves; and cheating ourselves. In the communion of the saints, the wisdom of experience and the power of weakness shine through in older Christians. If I listen carefully, I discover that, even at age 26, I really have nothing but God to live for.

Our youth are not the future of the church. God is. This God whose promises sustain the elderly will also draw the young to himself. Often this will happen through the truth lived out by those who walk (or limp) by faith. Perhaps our style of doing things will sometimes differ from that of our elders. But the substance remains the same: Trust Christ no matter what.

Thank you, dear friends. You had many questions. But you answered some of mine.

Dave Feddes is pastor of Westmount Christian Reformed Church, Strathroy, Ontario.

Longer Letter

No end to life nor to editor's pessimism

The Nov. 6 edition of *Calvinist Contact* is a very interesting one. Our editor has been printing articles about money: [the editorial on] the stock-market, an article on the front page on the recent crash, the article about the social make-up of the early church and even an article in the Dutch section as well as a book review on the back page. [Money is] a subject which is found on pretty well every page of the Bible.

Our editor says that in Jesus' days there were no limited companies. And no stock market crash. In the strictest sense of the word he is right. But what about the workers in the vineyard? Did not the owner of the vineyard make an agreement, a kind of partnership with the farmers to tend his grapes? Maybe not exactly our version of a limited company, but some kind of partnership in which someone supplies the capital and others do the work. And really that is all that a company is — someone supplies the capital (shareholders) someone supplies the labour (workers), someone supplies the management.

In Reformed circles we seem to have a tendency to suppress the bright side of, the enjoyment of money. Ministers preach about the suffering of Job (the crash in Job's life), about the rich young ruler, who was told by Jesus to give it all to the poor, and the famous one about money being the root of all evil [the love of money — Ed.]

Witvoet killjoy?

This seems to come through very loud and clear in your editorial. It seems that to enjoy what God gives us is wrong. It seems that to take certain risks in life is wrong. Is God not the greatest risktaker there is? Read again the parable mentioned above.

People live and act as if there is no end to life, says the editor. There *isn't*. Although the way to the tree of life was barred to Adam and Eve; the way is reopened. God made me to live forever. And that eternity includes the part that I spend on this earth. What is wrong with having a good house, a good income, being happy, etc. I can live life to the fullest. Nowhere does the Bible teach me that it is wrong to eat and to drink, to marry, etc. Just the contrary. My Bible teaches me from the first to the last page that I am living in the palace, that I am a child of the King, that I can be happy and may be happy.

It is my opinion that our negative attitude as Christians does a lot of damage. God says: ask and it shall be given, in my name, etc. Let us take him up on his word.

Same meal, different price

Smouter and Houtman say that stock market levels were higher than they ought to be in relation to the actual value of the company. And at the moment it looks as if they are right. But what is the actual value of a company? Take, as example, Canadian Pacific. The price of its shares dropped from $29 to $19. Precise prices and dates are immaterial; they would change hourly.

But Canadian Pacific is exactly the same company before and after the crash. They did not sell or buy anything. They caused the same trains to run, employed the same people, held the same hotels, the same real estate. Nothing really changed. What is its true value? Or another example: on a given day, a 10 pound bag of potatoes can be bought in Knob Hill Farms for $2.99, Beckers down the street is asking $3.99. That bag of potatoes will feed your family the same number of meals, regardless of where you bought it.

If I invest money in buying shares in General Motors, then this is no different from someone buying an operating farm (of course only from the point of investment). We both try by investing in a certain business to make a living or a gain. There is no difference. For Mr. Smouter — who was a Bank of Montreal executive and now a money manager — buying and running a farm operation would be a far greater "gamble" than investing in the stock market.

Gerald Schroor,
Oshawa, Ontario

Editorial Policy: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article your are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards. Letters may be abbreviated or excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Dutch government and having as its objective to rectify this matter.

John van Arragon,
Hamilton, Ontario

We would gladly publish such an address if someone would provide us with this information.

Editor

Family breakup most traumatic

Thank you for placing two moving letters (Nov. 6, 1987) both of which described so adequately the ravaging effects of divorce on spouses and families. I hope that these letters will move all members of our CR community to come to a better understanding of what divorce really does to a spouse and children.

I also hope that couples and families in our community will put in greater effort to reach out to the growing number of spouses and *innocent children* among us who suffer through the pain and mental disarray of a family breakup.

It is of utmost importance that single parents and children of broken homes witness healthy marriages and normal family life. They need role models to be convinced that their own situation is not a normal situation and that in many families love is still possible.

I used to believe that losing a spouse and parent through death was the most upheaving and painful experience a spouse and young children could possibly go through. I no longer believe so. I am now wholly convinced that divorce and family breakup cause much more pain, and leave more and deeper scars in both spouses and children than the loss of a spouse and parent through death could.

Trudy Joldersma,
London, Ontario

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Church

Marian Van Til, page editor

Nicaraguan Christians react to Central American peace plan

Chris Woehr (ODNS)

SANTA ANA, Calif. — A guarded optimism is emerging among members of Nicaragua's Evangelical community over developments in the recently signed Central American peace accord. Leaders of the non-aligned National Council of Evangelical Pastors of Nicaragua (CNPEN) say they are optimistic but hope the ruling Sandinista government won't wait "until the expiration date [of the agreement] before initiating efforts to bring an end to the war."

Prompted by the August 7, 1987, *Esquipulas II* peace accord signed by five Central American presidents, in which guidelines for amnesty, reconciliation, ceasefire and increased democratization in the region were agreed upon, CNPEN leaders issued a seven-page document indicating support for the plan and called for an "immediate suspension of the state of emergency currently in effect in our country."

Democratic right

The document, signed by CNPEN president, Rev. Felix Rosales, was directed to the Nicaraguan government and released to the general public on Oct. 7, 1987. Recognizing progress made in the recent reopening of the Catholic radio station and the independent newspaper, *La Prensa,* CNPEN leaders stressed that access to the press and the airwaves should not be looked upon as the result of "the government's goodwill" but as a "democratic right" entitling individuals to choose what they "want to believe" rather than what they are "forced to believe."

The CNPEN claims a membership of over 750 pastors representing more than 65 denominations, including the Assemblies of God, the country's largest evangelical denomination. The CNPEN is a member of the World Evangelical Fellowship (WEF) and is recognized as a legitimate evangelical organization by the National Association of Evangelicals (NAE) in the U.S.

Though not officially recognized by the Sandinista government since its founding in 1982, the CNPEN claims to represent 16 per cent of Nicaragua's general population through its pastoral constituency. Pointing to agreements made by the Sandinistas in signing the peace accord, the CNPEN stated, "We hope that as a result of the reconciliation and the [process] of national pacification, *personeria juridica* (legal status) will be granted to those religious groups, like ours, that do not enjoy this right, although it has been solicited repeatedly."

Deacons

C.C. staff

For 28 years now, Christian Reformed deacons from Eastern Canada (Manitoba to the Maritimes) have made the journey to an annual meeting on the third Saturday in October. This year, 400 deacons, spouses, pastors and other interested persons were registered.

A smorgasbord!

Pastor Jack Vos sharpened the theme of the day by stressing the unity of word and deed ministry. Neither the word or deed ministry can stand alone, he said. The ministry of the word needs the deed to demonstrate it and a deed ministry needs the word to help explain it.

Vos stressed the importance of a close working relationship between elders and deacons to ensure this word-deed ministry also happens within the church.

Meat and potatoes

The "main course" of the day came in the two 90-minute workshops. Deacons know their own needs; they know they need help to improve their ministry. Practical workshops are the life-blood of the deacon. (As one minister put it: "We should have workshops like this for elders and ministers too. We could all benefit!")

Topics covered a wide spectrum: the new deacon; visiting the sick; involving the congregation; and responding to the alcoholic.

There were five workshops which developed the day's theme: creating a word/deed outreach. Last summer, the CRC synod included evangelism as part of the diaconate's ministry, and this is an area that local churches are increasingly involved in.

By 4:00 p.m. most people had left for a long trip home. For many, it was another good day of fellowship and training. Perhaps the feeling for many can best be described by one new deacon who walked into his house, raised his hands and shouted, "Hurrah, for deacons!"

Christians influence intellectuals

WHEATON, Ill. (RES) — One out of every 20 university students in China now have an English language class with a foreign Christian language teacher, according to recent estimates. At a China Consultation at Wheaton College in October, participants were told that over 500 foreign Christians were now teaching English in China. The exposure of these students to the witness of a Christian presence and the occasional opportunity for more private conversations were bound to have a profound influence on China's intellectual class. Intellectuals were described in the consultation as a "third force" in China, after the communist party and the army.

The consultation also heard presentations on China's church and political situation. However, it was clear that the responsibility of the churches to support the lay Christian professional in countries such as China, where no missionary presence is permitted, had captured the attention of the church officials present at the consultation. The consensus appeared to be that if a formal missionary presence was not possible in any country (and half the people of the world live in such countries), then the churches must recognize other forms of witness through Christian presence.

Inability to comply with unusual government demand closes church in Romania

SANTA ANA, Calif. (ODNS) — Romanian officials have closed down a Plymouth Brethren Church after failing to collect a "pig tax" from its leaders, according to Steve Snyder, a spokesman for Christian Solidarity International.

The government officials demanded one to two pigs from each elder of the church in Rucar-Muscel in return for allowing the church to remain open. With meat in scarce supply, this was an impossible demand and could not be met. "The officials then assumed that the church was against the state and locked the doors. Believers are no longer allowed to worship at their church," says Snyder.

Snyder explains that over the past couple of years, Romania has been accused of repressing religious rights and persecuting Christians. "In order to save face, the government has applied pressure on Christians in other ways that are more subtle, [as in] this case of pressuring Christians into meeting impossible obligations or otherwise face consequences."

Names of holy men reveal true

Bert Witvoet

Some Christian Reformed ministers in Canada have weird names when you understand their meaning. A literal translation of some of these Dutch names would no doubt harm the dignity of the office, might even endanger the ministerial status! Yet it behooves us as reporters for the Reformed community to lift the lid on these hidden threats. The public has a right to know.

They have a right to know, for example, that Zion CRC in Oshawa features a pastor whose name is really Rev. Henry Wildfarmer (Wildeboer). Doesn't that wildness shake one's trust in his pastoral work? Or take Rev. Gerrit Bomb Orchard (Bomhof) from Maranatha in Lethbridge — talk about a destructive mission under the guise of reconciliation!

How Smithers can put up with a spiritual leader called Harry Beer Person (Bierman) stretches anyone's imagination. With the reputation that Canada Post has these days, would you like your man in the pulpit called Wally Mailman (Postman), as in downtown Hamilton? Wait, he just left for Sioux Center. Phew! That was close. Maranatha, St. Catharines, is not so lucky. They have Rev. Henry Tomcat Mountain (Katerberg). Now what's this? The smallest child knows that there is no such mountain in the Bible.

Wolves and sailors out of the woods

There's a "wolf" in sheep's clothing in York Maranatha — Rev. John The Priest (De Pater), and he's married too! How did the Pope manage to sneak him in to the CRC? Rev. Hans Out-of-the-Woods (Uittenbosch) looks after the seafarer's work in Montreal. Well, you would have to come out of the woods for that kind of work. Sailors won't have anything to do with trees and bushes.

Fellowship in Rexdale has a man called Herman Son-of-a-Barge (Praamsma). Can't argue against that combination. A ship should have a son of a nautical something in the pulpit.

Maranatha in Woodstock has Peter The Rooster (De Haan) crowing away each Sunday. Come to think of it, those Maranathas in Lethbridge, Woodstock, St. Catharines and York form a strange combination. Said the rooster, who had just come down from the Tomcat Mountain to the priest: "Bomb the orchard." Blows your mind, doesn't it?

Talking about orchards, there's a Rev. Henry Book Orchards (Boekhoven) in

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A Presbyterian Comments

A search for the right

Robert J. Bernhardt

It is tremendously hard to stop and listen to the other person, when we have so much we want to say ourselves. A couple of recent public issues have impressed that reality upon me.

Public discussions on the topic of free trade have tended to consist of monologues rather than dialogue. Spokesmen, pro and con, have addressed the issue with passionate rhetoric — but with little recognition that any viewpoint, other than their own, could possibly exist. The result is that the ordinary citizen, if he chooses not to follow the same pattern, is left to sort the matter out for himself. What help are the experts if the substance of their argument becomes simply a threat of the doom that will result if their opinion is not accepted.

A recent local issue in Hamilton, Ontario, has been approached in much the same style. With the granting of full funding to the separate school system there were certain local problems to be addressed. Roman Catholic high schools were over-populated, accommodating many more students than they were originally designed for. Public high schools were in some situations significantly under used. The separate school board applied to have several of the public high schools transferred to their system. The fat was in the fire and the fight was on.

What is the right course of action?

It is not my intention to provide some sort of "right" or even "just" proposal with respect to either of these issues. I simply want to comment on the frequency with which important public issues are addressed with rhetoric and passion rather than reason and consultation.

How will the average member of the public decide what ought to be done in such matters? If those most equipped to provide the reasons to support one course of action over another decline to present their case, how will we secure the necessary information upon which to make some sort of reasoned judgment. The issues are complex ones, and the right courses of action are not immediately self-evident.

Also, it must be said that in many such instances the media seem to be so busy reporting on the hype and rhetoric that little place is made for researched presentations on either sides of the issue.

In as much as these represent public issues, we all have a stake in finding the best answers. As members of the community we have some accountability that those elected to make decisions on such issues are, in fact, making the right decisions for the right sorts of reasons. Otherwise, how will we know which candidates are deserving of our support in the future?

May not be a unanimous consensus

Of course, it is not true that careful argumentation on both sides of an issue will lead to a unanimous consensus. Nor must we believe that the truth is always located somewhere in the middle between two diverse opinions. Sometimes some people are totally wrong. However, the rightness or wrongness of a position is best recognized when the reasons that move people to support or oppose it are clearly set opposite one another.

But I must remember what it was that started me on this train of thought! It is one thing to admit that Christian concerns for truth and justice are not having as great an impact on the world as we would like. However, the reality is more disquieting than that. It would be nice to be able to say that we within the Christian church have escaped the problem. It would be nice to be able to say that we deal with our differences in calm reasonable ways. It would be much less unnerving if I could comfortably say that in matters of Christian faith we usually resorted to a careful and congenial searching of the scriptures to determine our course. Unfortunately, I fear that the reality is that too often the pattern of the world prevails in the church. If nothing else, that makes speaking to the world an exercise to be approached with some humility.

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ontario.

identity

Aylmer. Odd combination, eh? Well, he's a doctor of theology. Maybe that explains the books in the orchards. What you would have expected is perhaps a fruit tree. But for that you have to go to Niagara Falls where Rev. Jan Pear Tree (Pereboom) holds forth every Sunday.

Pigeons, goats and bears

One could go on and on with names like Gordon Wrist (Pols) in West End Edmonton; Richard Pigeon House (Duifhuis) in Port Alberni; John Cherries (Kerssies) in Ottawa; Ray Son-of-a-Goat (Sikkema) in Mount Hamilton; John Cabbage (Koole) in Trenton (watch out for the Son-of-a-Goat, Mr. Cabbage); Sid From-the-Lake (VanderMeer) in Welland; Ralph Sales (Koops) in Cambridge (another Elmer Gantry, no doubt); Peter The Brown One (De Bruyne) in Shalom, Grimsby (probably a brown bear); Anthony The Hunder (De Jager), retired in Sarnia (going after the brown bear in his old age); Bastiaan Nether Praise (Nederlof), retired in Victoria, (don't underestimate him); Rudy Oldhand (Ouwehand) in Woodstock (he's only 40); Dick Loose (Los) in Kemptville (loose living does not become a man of God); Adrian From Ghost (vanGeest) in Grimsby (scary); Foxy Jack, sorry that should be Jack Fox (Vos) in Covenant, St. Catharines, and a host of others. Once you know what their Dutch names mean, it almost seems as if their haloes are on crooked.

But there is one pastor whose name takes the prize. We have kept it for the last. Did you know that in Springdale, Ontario, on that little acreage of peat and brown water, there is a minister who goes by the name of Leo Rascal District (Schalkwyk)? And he even writes for *Calvinist Contact!* Now we ask you, would you want the greatest rogue in your district to deliver a homily to you twice on Sundays?

Ignorance is bliss. Those who don't understand Dutch have the distinct advantage of keeping pastors in high regard. The rest just have to muddle through.

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Hugh Cook, *Assoc. Prof., English Literature*

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Feature

Computer programs for Bible study

Paul De Groot

You may not be ready for this, but computers are reading the Bible.

Not only do they read the Bible, but they do it at terrifying speed. One program will zip from Genesis to Revelation in about 13 seconds.

Even at that speed, computers can do useful things. They can identify particular words or phrases, count the number of times a word appears in the Bible, and look up John 3:16 faster than a street-corner evangelist.

The programs are still far from perfect. For one thing, most of them suffer from a biblical literalism — reading the Bible exactly as it is written — which would even make a fundamentalist blush. They're also expensive. Setting up a computer to read the Bible costs a minimum of $800, and you should pay double that to do it easily.

Since most of that money is for computer hardware, however, when your computer isn't reading the Bible it can pursue other activities on your behalf, such as zapping Klingons, writing to Aunt Minnie, or messing up your bank accounts.

Computers are particularly good at sorting through massive amounts of information. At 31,101 verses, and about one million words, the Bible qualifies as that.

Want to know how many times Jesus said "Verily, verily, I say unto you?" It will take a program named "Godspeed" only seconds to tell you. Want a to know what Isaiah 40:15 says? The answer is only a few keystrokes away.

Scholars not impressed

As impressive as that may sound to some of us, those who study the Bible regularly are so far not impressed. The programs seem to be more popular with lay people who want something "religious" to do with their computers than with serious scholars or pastors. For them, other resources are available, at much lower cost, which will do similar tasks.

The computer's main competition is a reference work called a concordance. A concordance arranges words used in the Bible in alphabetical order and then lists the verses in which a word is found. For example, if you want to locate the passage about the Pharisee and the publican, you could look up the word "publican" in a concordance. Of the dozen or so entries listed there, usually with a few words of context, you could pick out two or three likely possibilities and check them out in your Bible.

Images digitized by Gabriel Communications, Edmonton.

Concordances vary in quality. Small ones, such as those found in the backs of some Bibles, do not list all words in the Bible. But even an "exhaustive" concordance, at less than $50, is cheaper than the cheapest Bible-search software.

John Easton of Christian Computer-based Communications in Toronto says the main advantage of an "electronic concordance" is that it allows a Bible student to find references to several concepts or words at once. Someone searching a concordance for references to "faith, hope and charity," for example, would look up all verses containing "faith," all verses containing "hope," and all verses containing "charity." With a computer, he or she would type in the three words and the computer would locate any verses which contain the three of them.

Although they perform

Continued on facing page.

Software for Bible Study

Paul De Groot

Computer programs which read the Bible come in a variety of sizes and prices. They range from simple programs which find a few words at a time, to one which claims to answer questions put to the computer.

One of the simplest and cheapest, at $100 U.S., is Godspeed, which has sold an estimated 5,000 copies. Limited to the King James Version of the Bible, Godspeed is a no-frills program limited to finding specific verses or words. It does that very quickly: when asked to find every occurrence of the word "church" it takes about two seconds to notify a user that the word appears 77 times in 76 Bible verses, and to begin listing the verses.

For more money ($350 Canadian), one can get The Scripture Scanner, by Omega Software of Round Tree, Texas. It comes in four different Bible versions and contains a built-in word-processor for writing sermons, papers or letters. When asked to find one or more words, it creates a list of verses in which the words are found. The user can add related verses to the list, such as a verse about mercy which might not actually contain the word "mercy," and can delete irrelevant references from the list.

It will also read through a document containing verse references and replace the verse reference with the full text of verse.

Greek to me

THE WORD Processor, from Bible Research Systems begins to move into scholarly territory. The basic program, with the text of the Bible and a program for searching it for key phrases, is $200 U.S. For another $200, one can purchase a version which will indicate the Greek text (in which most of the New Testament was written) beneath the English text. A Hebrew version of the Old Testament is available for $250.

This enables the user, who need not know either Greek or Hebrew, to identify the original Greek or Hebrew word and to see how it was translated in various parts of the Bible.

THE WORD Processor also solves the problem of searching for Bible verses about a subject when they may not use a particular word. For $50 one can purchase a disk containing lists of verses related to more than 200 themes in the Bible. A similar disk contains references to more than 140 characters mentioned in the Bible.

One problem, says Rev. David Martin, a United Church minister and computer user in Burnaby, B.C., is that the verses selected for a given topic can display a theological bias — the bias of those who created the list of references.

Add personal notes

For those who can't give up their old Bible because of the notations they have put in the margins of their Bible over the years, a supplemental program for THE WORD Processor permits users to add electronic notations to their electronic scripture.

The ultimate Bible search software at the moment is a program with the modest title Ask God. Ask God has what computer programmers call a "natural language interface" which means, to the rest of us, that the program understands English.

Ask God designer Marc Woodward, of Integrated Systems in Kirkland, Washington, says that Ask God will, for instance, answer a question like "Where did Paul teach?" It will hunt through the Bible for references to Paul, can identify place names as appropriate answers to "where" questions, and knows a variety of synonyms for the word "teach."

Such power carries with it a price. The program can do simple searches at high speed but in its artificial intelligence mode, questions must be phrased carefully and searches may take several minutes.

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The following poem was composed to honour the marriage of Anna Mientje Kooistra to Martin Staring, both now living in Holland Christian Homes. The author is John Kooistra, a nephew of Mrs. Staring and an assistant professor of English at Brock University in St. Catharines, Ontario. We liked the poem well enough that we wanted to reprint it, along with a picture of the newly weds.

New-born aunts and uncles

Most of us were born into a world
of pre-existent aunts and uncles,
a world in which we slowly came
to realize, for example, that
Douwe, Boelie, Dick and Ko
were not just occasional, exciting visitors
but were, in actual fact,
daddy's sisters' husbands
and the fathers of our wild and crazy cousins;
however, on this autumnal day a full-grown man,
a member, so he claims to be,
of Brampton's well-respected Staring clan,
is newly born into a world
of nieces, nephews, and assorted others
which he now must recognize
as legal cousins, sisters, brothers
enzovoort .... Shakespeare wrote that over-50
is a second childhood,
and we all know that being born again
is mandatory for eternal joy,
but being born anew into the Kooistra family?
All I can say, Oom Staring, is
welcome, welcome to you and to your family.

Most of us Dutch Calvinists were born into a world
where aunts and uncles were by definition
indissolubly part of a coupling
which obviously would last
until the cows came home
or wooden shoes and tulips
disappeared from human recognition
OR where our *ooms* and *tantes* were, by definition,
indisputably and grandly single —
by choice, perhaps, or tragic circumstance,
or some peculiarity on which their relatives
spend hours in fruitless speculation,
But now, to see the transformation
of our Tante Mien
from happy-go-lucky Mrs. Havenaar
to lonely Kooistra in a halfways empty Peterborough flat
to Mrs. Staring of posh Holland Homes in Brampton
is, in equal parts, astonishing and joyous,
all our joy expressed this hour
in the raising of our voices and our glasses
to salute the ancient unison
of Eve with Adam in the form
of Anna Mientje and Martin Marinus,
both confessing total recognition of
and absolute submission to
God's generative power and His glory,
(Yeah!) His everlasting love.

John Kooistra Jr.

Computer programs for Bible study

... from preceding page.

faster than any human researcher, even computers slow down when asked to do complicated searches.

Toronto computer consultant Michael Sutton, who distributes a program called Scripture Scanner, says the program will take from 30 minutes to two hours to hunt through the Bible for every verse containing 10 different words. It will complete the task on a single book, such as Genesis, in about three minutes.

Concepts don't compute

There are still some hitches. Some programs require an exact match when searching. If you ask for verses about "love," you won't get verses about "Loving," or "loved."

Finally, if you want to find verses about a general concept or a specific topic, such as generosity or abortion, the computer won't be much help. The Bible doesn't use the word abortion, and generosity could come under any number of headings, such as mercy or giving. (Concordances do no better; instead a reference book called a "topical index" to the Bible must be used).

The programs themselves cost from $130 to $350, but the hardware required to run them can cost 10 times as much. The reason is the size of the Bible — a home computer cannot easily store a million words at once.

Using abbreviations and symbols, programmers can reduce the amount of space required to store the Bible, but even a program which compresses it to one-fourth its normal size will require at least a half-dozen floppy disks. The recommended solution is a special high-density "hard disk," which costs about $500.

The programs also often require a computer with a sizable memory. Upgrading the memory in a computer can add another few-hundred dollars.

David Lochead, a Vancouver theologian who uses computers extensively, says he regards the programs as "gimmicks" which are expensive to purchase and offer little advantage over a concordance. A real Bible scholar might have some use for a program containing the original Greek or Hebrew text, but such programs are not yet available at a reasonable cost, Lochead says.

One program, THE WORD Processor, uses numbers to identify the original Greek words. That is a half-way solution which makes the Greek text accessible for non-scholars, but the nuances of the original language are lost.

Software not divine

David Martin, a computer-using Vancouver cleric, says he could go for a program which gave him access to a library of reference works on the Bible, but for finding a word or verse, a concordance is fine for you.

The best market at the moment for the programs appears to be with non-scholars who already have computers.

John Ambrose, a New Jersey programmer, writes occasionally about religious subjects and uses THE WORD Processor which, he says, is more comprehensive than most concordances. Its ability to look up a scripture reference and display it on the screen is also handy, he says.

"I'm not only a poor typist, but lazy to boot," he says.

And even enthusiastic programmers recognize that their creations won't do everything.

"Do not rely on the product to rightly divide or interpret the scriptures for you," warn the authors of Ask God, a program which uses "artificial intelligence" to answer questions about the Bible.

While the Bible may be the Word of God, "any divine nature of the software product is specifically disclaimed."

In other words, even someone who can read the Bible in 13 seconds can't necessarily tell you what it means.

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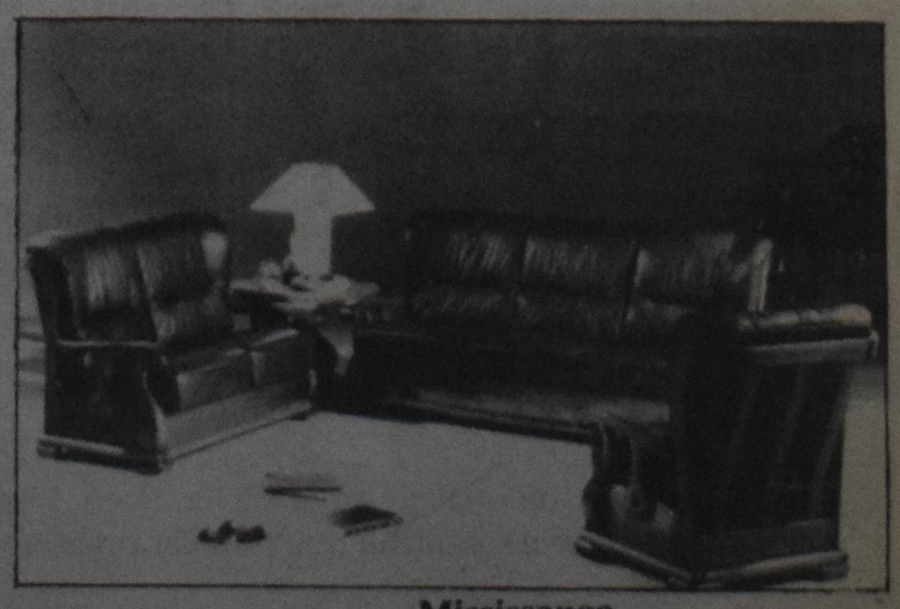

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Features

CRC Council vignettes, 1987

Photo: Reinder J. Klein

A few years ago the daughter of Rev. Gordon Pols (centre) left a teddy bear at the home of Rev. Ralph Koops (second from right). At the council meeting, Koops produced the teddy bear from his briefcase, after making a brief reference to a silver cup having been found in Benjamin's sack. Koops asked whose teddy bear it was. The plot thickened at this point, but the end result was that Pols was allowed to return to his daughter in Edmonton with the teddy bear. Witnessing the return of the bear are (from l. to r.) Co VanderLaan from Alberta North, Fred Wind and Rev. Jacob Kits from British Columbia.

Reinder J. Klein

BURNABY, B.C. — *Over a four-day period in early November, the Council of Christian Reformed Churches in Canada met in open session in the facilities of Camp Shalom, the rustic conference grounds owned by the Canadian branch of the Reformed Church of America (RCA) near Cambridge, Ontario. Thirty-three delegates representing 11 of the 12 Canadian classes (Classis Eastern Canada long ago having chosen to separate itself from the voluntary association) deliberated intensively from 8:30 most mornings until 10:00 every night. The following are brief reflections and thumbnail sketches by one who was there, who for the past eight years was active on the Committee for Contact with the Government, who felt roundly pummeled during the course of this session, but whose maudlin mood slowly gave way to a growing sense of optimism and determination.*

Summary

It was the best of councils, it was the worst of councils; it was a session of wisdom, it was a session of foolishness; it was a time of light, it was a period of darkness; there was joy and laughter, there was frustration and anger; we loved some of the delegates, we were not so fond of others; we just knew the Lord was in control, we were sure things were going to hell in a handbasket — in short, the meeting of Council '87 was so much like earlier ones that some authorities on the subject insisted it was the best and the worst of them — they have ever attended. The difference, it was said, was that this one had a touch of class.

(Apologies to Charles Dickens)

Setting

Pastoral, quiet, peaceful, idyllic: that about sums it up. Typical Ontario farm country: rolling hills, corn fields, here and there houses, barns, scattered clumps of trees, gravel roads, a sentinel hawk in a silent, brooding sky. Camp Shalom fits the name. Too bad the tap water stinks.

Officers

Ralph Koops, reverend by calling albeit not always revered by the mortals who call on him, is a gentle man with a bit of a stoop and a nasal twang and an endearingly crooked smile. His "Ah ..., well now, let's see ...", while not exactly striking fear in any of the hearts around him, usually indicated that the chairman of Council '87 was about to deliver himself of a ruling. Koops directed a contentious Council wisely and well.

Robert DeMoor, young, brassy and impressively loquacious, was ideally suited for the role of vice chairman. DeMoor, new chairperson of the Committee for Contact with the Government, had ample opportunity to participate in the discussions and did so with great regularity and considerable enthusiasm.

Fred Wind, lone layperson on the three person executive, in everyday life is active as deacon and member of the Council Interim Committee (CIC). He is also an economist/agronomist whenever he can find time to work for real money. Of the three VIPs of Council '87, he as council secretary was probably the busiest, recording every motion, each amendment, and all decisions.

There were no women officers on the executive of Council '87.

Delegates

Classis	Minister	Elder	Deacon
Alberta North	G. Pols	C. Vander Laan	R. Prins
Alberta South:	J. Tuininga	F. De Walle	J. Vanden Dool
B.C.-N.W.:	J. Kits	D. Van Akker	M. Blok
B.C.-S.E.:	R. DeMoor	H. Van Huizen	J. Nachbar
Chatham:	J. Van Til	T. Groen	R. Eeuwyk
Hamilton:	R. Sikkema	J. Gringhuis	P. Zwart
Huron:	R. Koops	C. Damsma	R. Van Der Heyden
Minn. North:	G. Haagsma	A. Krikke	L. Slikker
Niagara:	A. Dieleman	T. Hunze	H. Evers
Quinte:	H. Wildeboer	G. Blyleven	F. Wind
Toronto:	P. Stadt	R. Vander Vennen	R. Exelby

Issues

"Who does he think he is? He sure doesn't speak for me!"

2. "Man, that ICCHRLA is as Marxist as can be. We've got to get out of it."

3. "What's Project North? Why do those natives want self government? It's our land now!"

4. "Those Indian Ministries are the pits. We keep pouring in the dough and those Natives just take off. Why don't we just pull out?"

5. "Television? You know what that's gonna cost?"

6. "Those guys don't know what they're doing. They went way beyond what synod said. Besides, they didn't follow regulations."

7. "Just take a look at that mandate. Those are not ecclesiastical matters. The church has no business messing in that stuff."

Photo: Reinder J. Klein

Executive officers for the Council meeting (from l. to r.): Rev. Henry DeMoore (Vice Chairman), Rev. Ralph Koops (Chairman) and Mr. Fred Wind (Clerk).

Committees for pre-advice

In Reformed, larger ecclesiastical assemblies, much of the work is done in committee. There, most of the arguments are initially tested in a context somewhat less forbidding than plenary sessions tend to be. There, too, the gloves usually come off as the debate heats up, reducing the need for verbal fisticuffs on the floor during full sessions. Assigned agenda items are studied, recommendations are weighed, motions discussed and voted on. Preliminary decisions are then shaped into committee reports which are later presented to the full assembly for fine-tuning and the final, binding vote.

The committees for pre-advice of Council '87 were extraordinarily thorough and tenacious, clear evidence of the concern felt in the constituency at large about the direction Council has taken and might yet take.

There were committees on ministries, taskforces, administration and finance.

Debate: a sample

"Mr. Chairman, I'd like to speak to that. If an organization, I don't care what kind, duly elects or appoints someone to an official position, then that person represents that organization."

"No he doesn't!"

"Not necessarily."

"Let me finish ..."

"Go through the chair, please, everyone, through the chair. Go on."

"Well, someone who's officially appointed speaks for the organization. You may not like what he says, and disagree all you want, but if you're a member of the organization and he says something in an official capacity he says it for you, whether you want him to or not. It's simply silly to deny it."

"Mr. Chairman?"

"Go ahead."

"I don't buy that, Mr. Chairman. The church should only speak when it is clear what we want to say. Far too much is being said that the people don't know about and wouldn't approve of if they did. If we don't agree on what we should say, we shouldn't say anything!"

"That's exactly how I ..."

"Hold on. He was first. You're next, then you."

"Well, I guess that means that the church can only let the light of scripture shine on specific issues after we've polled all our members. The gospel according to Gallup. That's crazy."

"Mr. Chairman, how can we go out and say all sorts of things on all kinds of issues when we haven't even decided which of them are really ecclesiastical?"

"Mr. Chairman?"

"Mr. Chairman ..."

Major decisions

The member classes of the CCRCC "accept as binding the decisions of the council on all matters under its mandate, subject to the scriptures and the Confessional Standards, the Church Order and the Decisions of the Synod of the Christian Reformed Church." (from the Agreement of Co-operation)

1. Council will continue as a supporting member of Project North, with an appointed representative to the Project North Administrative Team/Board.

2. CCRCC will continue its membership in the ICCHRLA (Inter Church Committee on Human Rights in Latin America) through 1988 and 1989. Council will ask ICCHRLA to explicitly distance itself from both Marxist and Capitalist ideologies.

3. Council approved "sustaining participation" in the restructured Vision Television (VTV) network.

4. Council will continue its membership in EFC (Evangelical Fellowship of Canada) for at least another two years.

5. The National Committee will arrange for a "mission analysis projection" to be done with the Regina [Native] Ministry during 1988 by Board of Home Mission personnel. There will also be a

review of the Winnipeg ministry during 1988.

6. The Council Interim Committee will develop and implement an annual review of all appointed staff, with a major review every four years which seeks input from each staff person's constituency (i.e., those groups and individuals with whom they work).

7. Each CRC classis will have a representative on the Committee for Contact with the Government.

8. Council will publish a quarterly newsletter entitled, "comment."

9. Council was urged to exercise greater caution when speaking for the CRC in Canada on controversial political and social issues about which there is no consensus in the CRC.

10. Council will withdraw its statement on capital punishment.

Nightcaps

"I want to ask you something. Why do you stay in the Christian Reformed Church? Why do you put up with all this ...? I really wanna know."

"Hm! I guess I was raised in this crowd. It's my crowd. Besides, I have no problem with the doctrines."

"What do you mean by that, the doctrines? Canons of Dordt? All that?"

"Haw. Haven't looked at those in years. Probably studied them at Calvin, but don't remember much. I like the idea of the redemption applying to all of creation."

"But they won't let you do anything with it. Look at all the bi—...."

"Oh, it's not so bad. If we only could get through to the membership, you know? Let them know what we're trying to do. I bet you most of them complained because they didn't know. What we need to' .... Hi guys! Come in, grab a seat. Yeah, man, help yourself."

"Did you guys hear the one about ...."

Reinder J. Klein is a teacher of English at Vancouver Christian School.

The great depression of 1990?

Photo: *Times to Remember*

During the great depression, shanty towns such as this became a frequent sight across the nation.

Bert D. Hielema

With a big bang the stocks have crashed and suddenly the sound of this incident has caused persons to sit up and notice some of the pitfalls of having assets, especially paper possessions.

Most people know about 1929 and most people know that the then big crash was followed by 10 years of depression. "Can this happen again?" they ask, and although many in position of leadership say that this is impossible, many remain unconvinced.

What caused the 1929 crash?

John Kenneth Galbraith, the most famous economist Canada has ever produced, wrote a small book in 1955 entitled *The Crash of 1929*. He lists as one of the reasons (there was no clear-cut cause) the poor distribution of income. In 1929 the rich were very rich indeed; actually, according to him, the top five per cent of the people received 35 per cent of the total income. He also blames the bad corporate structure with holding companies and investments trusts, set up to create an image of solidity. Also bad banking practices with doubtful loans to foreign countries, who later defaulted, added to an already faltering economy; loss of exports aggravated the economic situation still further.

Recently this same Galbraith, some 22 years after he wrote this book, in an article in the *Atlantic Monthly*, drew parallels with the situation in 1929 and 1987 and you guessed it — saw the same dangers re-appear.

Frankly, the subject of economics fascinates me and when I saw in a bookstore the provocative title *The Great Depression of 1990*, but without a question mark, written by a well regarded professor of economic theory at a U.S. Methodist College, I paid my $27.95 and did my little bit to at least keep financial ruin away from Dr. Ravi Batra, the author.

Day of reckoning

I read this book just after I had carefully digested an almost book-length article in the October 1987, *Atlantic Monthly*, with the dramatic heading, "The Morning After," subtitled: "America is about to wake up to a painful new economic reality, following the biggest binge of borrowing and spending in the history of the nation."

The author, Peter G. Peterson, is the chairman of a large New York-based investment banking firm and former U.S. Secretary of Commerce. He has had a long career in business, is an MBA and the scholarly thoroughness of his article is impressive.

The U.S.A., says Peterson, has let its infrastructure crumble: the sewers leak and the roads are going to pot; the foreign trade is in chaos and productivity is dwindling; savings are evaporating and the budget and borrowing are ballooning. Now the day of reckoning is at hand. Peterson points out that "we cannot go on borrowing from foreigners indefinitely to finance our consumption."

He quotes a European critic who had this to say about America's fiscal and international deficits:

"Your policies remind me of Christopher Columbus' travels. Like you, he didn't know where he was going. He didn't know where he was when he got there. And he didn't know where he had been when he got back. All he knew for sure that the whole trip had been financed with foreign money."

Or as somebody else quipped: "We finally understand the true meaning of supply-side economics: foreigners supply most of the goods and all the money."

Debt piling up

Peterson complains that the money borrowed has not been used to refurbish factories, build schools, repair bridges, and in general improve the quality of life. Instead the borrowed money has been mainly consumed in more expensive cars, foreign vacations, oversized swimming pools, to the extent that now the net natural savings rate has dipped lately below two per cent of the Gross National Product, compared to about 10 per cent in Canada and as high as 15 per cent in Japan and Germany.

True, in Canada we have also a large budget deficit, but we can finance this easily out of our own savings. Also our exports exceed our imports by a wide margin, where in the U.S.A. imports exceed exports by more than $150 billion per year, in spite of a steadily falling U.S. dollar. Peterson continues that it is unavoidable that in 1992 the net foreign U.S. debt will be $1 trillion, which is one million times one million dollars or $4,000 for each American.

But his $4,000 debt is only a trifle compared to the other debts the U.S.A. has. In addition to the foreign debt there is the national debt of almost $3 trillion, thus another $12,000 per person, as well as $10 trillion in unfunded liabilities for the Social Security, Medicare and Federal Pensions. This last amount alone amounts to a hidden tax of $100,000 for every American worker ($40,000 for every American alive today) and will be exacted on our children. And all this debt does not even include the personal debt and the corporate debt, which amounts to another $5 trillion.

The figures are mind boggling and yet says Peterson, "The U.S.A. is a debtor nation with the habits of a creditor nation, while Germany and Japan are creditor nations with the habits of debtor nations."

In other words, the U.S. of A. is acting as if it still owns the world, while the opposite is much closer to the truth.

Investors watch

All this was written before the Big Bang occurred on Oct. 19. I am sure that all the corporate investors all over the world, those who push the buttons on the investor computers, read this article. It is frightening to see a nation such as the U.S.A., endowed with so much energy and aspiration, use it mainly for personal pleasure and personal enrichment.

What is needed now is a national determination to cut the budget deficit, a national will to increase the savings rate — even though this will cause a temporary recession — a national desire to accept for the time being a lower standard of living, a national effort to decrease dependence on Medicare and government pensions, a national inclination to cut consumption and spend, not on defence, which is basically unproductive, but on education, libraries, new equipment for factories, new roads, sewers, parks, in general on an increased quality of life.

Foreigners, who until now have been paying for the American deficits in budgets and trade, are watching Congress, but even more so the determination of the people of the U.S.A. to tackle the tremendous debt accumulated in the eighties and whether they are willing to make provisions to pay it back. They are closely watching whether there will come a total about-face of the unfettered individualism now prevalent in the U.S. of A.

The cycle of depressions

So, when I picked up that

Continued on page 12 ...

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Feature

Calendar makes weather a breeze!

Margaret Griffioen-Drenth

ST. CATHARINES, Ont. — My 1988 birthday will mark the 145th anniversary of the coldest July day ever experienced in Toronto: 3.9 degrees celsius. It will also be the 42nd anniversary of the warmest day ever in Manitoba when temperatures reached 44.4 degrees at Emerson.

If you want to know when my birthday is, or interesting historical tidbits about Canadian weather on your birthday, you'll have to buy the unique Canadian Weather Trivia Calendar published yearly by Environment Canada.

Now in its fourth year of publication, the calendar features magnificent full-sized colour pictures and over 600 daily weather anecdotes, 75 per cent of them news stories about Canada's weather past. Included each month are some of the most amazing and bizarre weather trivia ever told.

What better way to learn

Climatologist David Phillips first thought about a weather calendar in 1983. He originally planned to issue a book of weather lists, but then realized people would absorb far more information if it were served to them gradually day by day. Phillips hit on the idea of filling a calendar with more than 600 weather facts, many of them serious but mostly presented in a light, easy-to-digest vein.

In 1985, Environment Canada published the first Canadian Weather Trivia Calendar and gave it to the weather service's many volunteers as a gesture of appreciation. The first edition's 9,500 copies sold out. In 1986, more than 30,000 copies of the calendar were sold. By comparison, most Canadian calendars are considered a hot item if they sell 10,000 copies. The 1987 edition sold close to 40,000 copies and grossed a phenomenal $219,000. Thousands of calendars were sold in the U.S. after Harry Reasoner of CBS News talked about "the unique new calendar from Canada."

Abundance of photos and information

Each month's photograph in the 1988 edition features unique cross-Canada weather scenes, many of them as current as summer, 1987. February's photograph shows some of the 30 people who, this year in February, rolled in the snow at Quebec's Winter Carnival dressed only in bathing suits — temperature --35 degrees celsius. July's picture shows last summer's tornado in Edmonton and December features an awesome photograph of ice-covered trees in Ottawa after a severe freezing rainstorm hit the area on Christmas eve, 1986.

The highlight of the calendar, however, is the daily tidbits of weather trivia. They provide a unique way for kids (and big kids) to learn some Canadian history.

For example: July 7, 1968, Old Glory Mountain weather station burned to the ground, ending the 25-year observing program at Canada's highest weather station near Rossland, B.C.; Aug. 5, 1689, following a violent hailstorm near Lachine, Quebec, Indian warriors attacked a group of frightened settlers in the worst massacre in Canadian history; Oct. 23, 1943, the Nazis set up a secret automatic weather station at the northern tip of Labrador to radio pressure, temperature and wind data to German U-boats prowling the Atlantic supply lanes.

The "Weather Flashes" section at the back of the calendar provides more information and trivia concerning weather. There's a quiz with questions like: How many times does lightning strike the CN Tower each year? (65)

There's some weatherlore: The longer a porcupine's quills are in the fall, the snowier it will be. This section also features safety tips, hurricane names for 1988, weather illnesses, bizarre questions asked of meteorologists (i.e.: wind chill temperature that would freeze the ears of cows), weather on other planets, ways to forecast some weather conditions and lots of easy-to-understand explanations of what causes weather conditions. The calendar owner can also attempt the Weather-Wise Quiz, to see if after a year of study, he or she knows anymore.

The calendar continues to be compiled by Phillips, who is with Environment Canada's Atmospheric Environment Service in Toronto. He also studies other aspects of the climate of Canada from climate change to practical climatology. He has written chapters in books and several papers and reports on Canada's climate. He has served as a consultant to the United Nation's World Meteorological Organization and has taught geography at Windsor, York and McGill universities. In 1986 he was awarded the Public Service Merit Award and in 1987 he was elected a director of the Royal Canadian Geographical Society.

The great depression of 1990?

... continued from page 11.

book, *The Great Depression of 1990*, I was in a frame of mind quite in line with the title of the book.

I expected some of the same reasoning Peter G. Peterson had expounded and some of the same arguments Galbraith had brought forth, but no, nothing of that sort, at least not at first.

In the Foreword, Lester C. Thurow, world renowned Professor of economics at M.I.T., explained this in the first sentence. Said he, "There are two groups of analysts when it comes to explaining the course of history. One group seeks explanations in unique events and individuals; the other seeks explanations in cyclical regularities.

Galbraith and Peterson are definitely of the one school of thought and this Dr. Batra favours the cyclical approach.

Now, what has Dr. Batra discovered that points to the Great Depression of 1990?

He has discovered, by examining the economic history of the last 230 years, that every 30 years there has been a depression — one per generation — and when a turn was missed, such as in around 1900, the next 30-year interval saw a doubly severe depression. He is convinced, as an evolutionist and a person who believes in historical determinism, that history moves in cycles, cycles involving money supply, inflation and regulation and that now, based on historic precedence, the next most severe depression is due in 1990.

Too few own too much

I was first quite skeptical about his approach. As a Christian I believe that God rules, and that we are not helplessly drifting on a wave of events which inevitably leads to economic calamity. Yet, at the time that I am writing this, Nov. 11, 1987, I am listening to music Vaughan Williams wrote in 1939, when he could feel WWII approaching. Many people saw this war coming and took precautions where possible. Yesterday I wrote in my journal some words which I had found in Zephaniah 1:14 referring to the day of the Lord as being bitter, and my thoughts were drawn to the days of an economic depression, which I think are near, very near.

You see, Dr. Batra's analysis in his book also includes other statistics, one obtained from the Joint Economic Committee of Congress showing the share of wealth held by the richest one per cent. In 1870, just before the depression, it was 27 per cent, up from 24 per cent in 1860. In 1929 it was 36.3 per cent, up from 31.6 per cent in 1922. In 1983 it was 34.3 per cent up from 24.9 per cent in 1969 and, with Reagonomics, and the number of billionairs doubling now each year, it is safe to say that the 1929 figure of 36.3 per cent has been reached, if not surpassed. Thus now one per cent of the people in North America own more than a third of the national wealth. Both Galbraith and Batra list this as the one outstanding characteristic of a pending depression. How much food and cars and houses do one per cent of the population buy? How many shoes and how much clothing?

Be forwarned

No, this book, although impressive, does not make me say that there now will be a depression in 1990. That is why I have placed a question mark behind the heading. Perhaps, as in the case of Jonah and Nineveh, there will be a national turning to the Lord and an acceptance of a Christian model of economics. Dr. Batra outlines a model which could prevent a depression, a concept, in my opinion, quite acceptable to Christians. Perhaps this may happen. We would certainly fervently have to pray for it.

Dr. Batra thinks that after this depression, which, says he, will last for six years, there will be a new political alignment, a new ruling class, and a golden age approaching. We know better. We know that we are speeding to the day of the Lord.

I do think that given the economic situation today in the U.S.A. — and for all practical purposes in the world — we must count on a severe contraction of the economy. No other path is possible. And we must take our precautions. Avoid debt. Don't start building schools and churches, unless the money is available in cash. For all persons of the Christian community, it is prudent always to live within your means, but especially now, make sure to be liquid, to have extra moneys that can easily be redeemed.

The Lord warns us to look out for the signs of the times. And these signs look very ominous. Nothing to be scared of and scared for. The Lord will take care of us. He will provide.

Bert Hielema has been an insurance agent, real estate broker and business teacher. At the moment he is a real estate appraiser in the Belleville area.

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Cinema summaries

Marian Van Til

Less Than Zero

Rated **AA**
Stars Andrew McCarthy, Jami Gertz, Robert Downey, Jr.
Directed by Marek Kanievska, from the novel by Bret Easton Ellis

Clay, Julian and Blair are friends who are just out of high school. They live in mansions in Beverly Hills, wear fantastically expensive clothes, drive Corvettes and party at chic night spots. (Julian's father gave him his own record company as a graduation present.)

Six months later, Blair calls Clay home from college out East on the pretext that she wants to renew their romantic relationship. In reality, she and Julian are sinking into an abyss — courtesy of crack and cocaine — and she wants Clay's help and needs his stability.

The movie then graphically portrays the ghastly grip of such addiction — loss of self-esteem, respect, motivation, health and even life itself.

What we see and hear is not pretty stuff; it's offensive, and it should be.

But there is another thread weaving through this film: a demonstration of true friendship. Clay gradually turns from disapproving fence sitter to compassionate comrade who is willing to risk everything he has to save Julian from destruction. The film implies that Julian and Blair have gone adrift because they have no stable family life. Each has an unmarried father (one widowed, one divorced) who is preoccupied with his own concerns. Clay's parents were divorced, but his father has remarried and has re-established a family of which Clay is a part.

Less Than Zero observes the possible results of a lifestyle of blatant materialism and spiritual emptiness. Such a life will be mindboggling and foreign to C.C. readers, but somewhat less so to our more aware children. That's one reason this film shouldn't be dismissed as a moralistic tale of "Gucci and Gomorrah" (as *Newsweek* has called it) which has no relevance to any of us outside of Tinseltown. The film is far more effective and affecting than most reviewers are giving it credit for.

It, in fact, could be a good vehicle for discussion for Reformed teenagers. Our setting is different, and our mindset *should* be, but sometimes our vices aren't.

small talk

Alice Los

Buggying down the aisles

If nothing else, North American supermarkets exude an air of bounty. Having known want as a growing child during the last world war, this still impresses me. I *like* going to the grocery store. When I pull out a buggy at the entrance and then proceed to gather all I need, I feel blessed. I also feel at ease, because with 37 years of experience I know a bargain when I see one, while most sales gimmicks are lost on my skeptic's attitude. And if, long ago, I opted for the newest and biggest retail space with lots of glass and chrome, I've now come to appreciate much more its country cousin, the locally owned, smaller store with the personal touch.

It's a place where friends meet and the latest news is passed on. It's where last-minute details of the United Church's Harvest Tea and Bazaar are worked out when several committee members find themselves together at the produce counter. It's where people find out how the current patients in the hospital up the street are doing. And, every afternoon when school's out, it's where a group of teenage boys arrive for a few hours of hands-on education in human relations. They pack big orders (more or less efficiently), head out in snow and sleet behind Mrs. Smith who always makes them arrange her bags *just so* on the back seat of her car and, back in the store, they try to impress the younger cashiers with the tall tales of their experiences. In due time they move on to bigger responsibilities as they learn how to stack shelves. The spending or saving of their wages provides an altogether different sort of education. Will that be college or a souped-up car? Or, will it perhaps serve to launch a private enterprise?

Micro-society

Really, a small-town supermarket is home to a micro-society. I've witnessed mentally handicapped persons from the immediate community work proudly side by side with the other clerks — a mutually beneficial experience.

I've heard young mothers explain to their pre-schoolers why sugar-coated cereal is not a good buy, never mind the plastic little truck that comes with it. I've watched a tug of war between a frugal husband and his wife who had obviously been planning a few very instant suppers. He won. She pouted. I was torn. After all, I'm thrifty, too; but I also believe in the autonomy of the cook.

Finally, the supermarket which has supplied our family's daily needs for more than four years now, deserves an honourable mention. It's in fact an oversized general store filled to the rafters with merchandise. It's one stop only for bread, a get-well card and a new elbow pipe for the dryer vent. Its narrow aisles are often jammed with people who seem to stubbornly ignore the place's modern counterpart at the edge of town. There are a few chairs next to the big coffee pot which is always on. But, best of all, at Christmas time each year, the owners deliver a big box of chocolates to all the pastors' families in town!

Alice Los lives in Kemptville, Ontario.

FROM COAST TO COAST

ALBERTA
Brooks-CKBR 9:00am 1340
Edmonton-CHQT 7:30am 1110
Edson-CJYR 10:00am 970
Ft. McMurray-CJOK . 9:00am 1230
St. Albert-CKST 8:00am 1070
Taber-CKTA 8:00am 1570

BRITISH COLUMBIA
Abbotsford-CFVR ... 11:30am 850
Burns Lake-CFLD ... 9:15am 1400
Kitimat-CKTK 8:30pm 1230
Osoyoos-CKOO 8:30am 1490
Penticton-CKOK 8:30am 800
Port Alberni-CJAV .. 10:30pm 1240
Prince George-CIBC 8:30am 94.3
Princeton-CKRP... 8:30am 1460
Smithers-CFBV 9:15am 1230
Summerland-CKSP .. 8:30am 1450
Terrace-CFTX 8:30pm 590
Vancouver-CJVB 9:00am 1470
Vernon-CJIB 9:30pm 940

MANITOBA
Altona-CFAM 9:30am 950
Boissevain-CJRB 9:30am 1220
Steinbach-CHSM 9:30am 1250
Winnipeg-CKJS 9:15am 810

NEW BRUNSWICK
Fredericton-CFNB ... 6:30pm 550
Newcastle-CFAN 9:00am 790
Saint John-CHSJ 9:00am 1150

NOVA SCOTIA
Digby-CKDY 8:30am 1420
Kentville-CKEN 8:30am 1490
Middleton-CKAD 8:30am 1350
New Glasgow-CKEC . 7:30am 1320
Sydney-CJCB 8:00am 1270
Weymouth-CKDY ... 8:30am 103.1
Windsor-CFAB 8:30am 1450

ONTARIO
Ajax-CHOO 9:30am 1390
Atikokan-CFAK 10:30am 1240
Brantford-CKPC 10:00pm 1380
Burlington-CING (fm) 7:30pm 107.9
Chatham-CFCO 9:30pm 630
Guelph-CJOY 9:00pm 1460
Hamilton-CHAM 7:30am 820
Kapuskasing-CKAP .. 9:00am 580
Kingston-CFMK 10:00am 96.3
Newmarket-CKAN ... 9:30am 1480
Owen Sound-CFOS .. 10:30am 560
Pembroke-CHRO
(Sat.) 6:00pm 1350
Slt. Ste. Marie-CFYN 10:00am 1050
Sarnia-CHOK..... 7:30am 1070
Stratford-CJCS 8:45am 1240
Windsor-CKLW..... 9:00am 800
Wingham-CKNX..... 10:30am 920
Woodstock-CKDK (fm). 8:00am 102.3

PRINCE EDWARD ISLAND
Charlottetown-CFCY . 8:00pm 630

QUEBEC
Montreal-CFQR 7:30am 92.5

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PERSPECTIVES REFORMEES

ONTARIO
CFIX-Cornwall 9:30am 1170
CRCL-Timmins 9:30am 620

QUEBEC
CHRS-Montreal 8:00am 1090
Valleyfield-CFLV 8:45am 1370

FAITH 20
Ontario, Canada Mon.-Fri. 5:00 am
Global TV Network
Edmonton, AB Mon. - Fri. 5:30 am
CITV, Channel 13

The program is heard on Sundays unless otherwise indicated.

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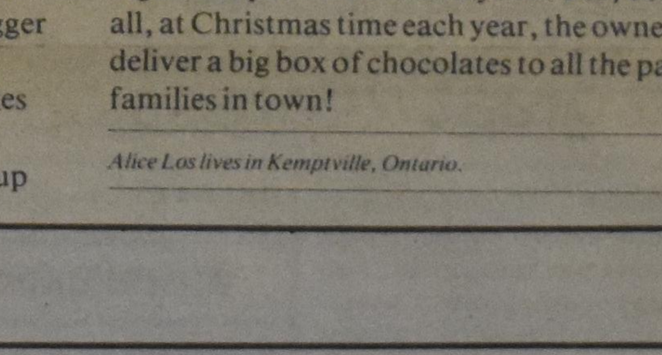

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jan kalma
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Attention!!
When you rent a Kalma car during 1987, don't forget to ask Jan Kalma for a copy of the beautiful poster created to remember this year's 50th anniversary of Princess Juliana and Prince Bernhard — C.C. staff.

Classifieds

Classified Rates

Births $22.00
Marriages & Engagements . $25.00
Anniversaries $30.00
Obituaries $30.00
Notes of thanks $21.00
Birthdays $20.00

All other one-column classified advertisements: $7.50 per column inch with a minimum of $10. For letter under file number, $10 extra. Photos: $7.50 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.

NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Note our new address: Calvinist Contact Publishing Ltd., 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9

Birthdays

HORLINGS: Our father, Walter Horlings, will celebrate his 85th birthday on Dec. 2, 1987. He and mom live in Holland Christian Homes, 7900 McLaughlin Rd., Brampton, Ont., but will spend much time at the cottage. Dad is blessed with remarkable health and vigour, such that he still undertakes major gardening and carpentry projects. His five children and 10 grandchildren continuously thank the Lord for the many healthy years he has been able to share with us.

Births

DYKSTRA: With joy in our hearts, we, Brian and Ann (nee Buma), thank the Lord for our third truly precious bundle of love. A beautiful gift from our heavenly Father, a daughter, LARISSA TONIANN, born Nov. 3, 1987, weighing 8 lbs. 4 oz. Also welcoming their little sister home with love are Trevor and Sheryl. Thankful to the Lord for the blessing of their third grandchild are William and Toni Buma of Bowmanville, Ont., and for their eighth grandchild, Robert and Catherine Dykstra of Little Britain, Ont.; 68th great-grandchild for Mrs. E. Buma of Bowmanville, 14th great-grandchild for Mrs. C. Doelman and eighth great-grandchild for Mrs. T. Dykstra, both of The Netherlands.
Home address: R.R.#2, Stroud, ON L0L 2M0

RENKEMA: With joy and thanksgiving, we Ralph and Shirley Renkema, thank God for the precious gift of another child, TIMOTHY STEVEN, born Sept. 20, 1987. A little brother for Brian and Craig. Another grandchild for Mr. and Mrs. J. Donker and Mr. and Mrs. E.W. Renkema of Woodstock.

ROZEMA (nee Eerkes): We, Arnold Cornelis and Mary Alice, give thanks to our Lord for FELICIA MICHELLE, born Oct. 10, 1987. Sister to Miranda Mae, born June 29, 1985. Grandparents are Mrs. Rozema-de Vries, for the eighth time, second-time grandparents, Phyllis Eerkes-Schnider and Harry Eerkes, all of Edmonton. Great grandparents are Mrs. Epke Eerkes, of Edmonton and Mrs. Alice Schnider, of Alamosa Colorado.
Home address: 10824 McQueen Rd., Apt. #1, Edmonton, AB T5N 3L4

Anniversaries

1957 November 23 1987
With joy and thankfulness to God we wish to announce the 30th wedding anniversary of our parents,

WILLIAM and RITA DE PEUTER
(nee Von Solkema)

May the Lord continue to bless you.
With love from your children:
Annette & Henry Otter; Kevin, Erin
Cathy
Debbie
Shelley & Dirk (boyfriend)
Tanya
Home address: 46 Royal Court, Bradford, ON L3Z 2P7

Bergschenkhoek, ZH Hyde Park
1947 December 4 1987
"And my God will supply every need of yours according to his riches in glory in Jesus Christ." (Phil. 4:19)
With praise and thanks to God, we are happy to announce the 40th wedding anniversary of,

PIETER and TINA DE WIT
(nee Van de Berg)

May God keep you in his care and grant you happiness and blessings in the years to come.
Congratulations and love from:
Gerry & Nel de Wit; Janine, Kristen, Jarrod — Dorchester, Ont.
Frank & Liz de Wit; Jeff, Sara, Bryan — Thamesford, Ont.
Anne & Henry Booy; Jason, Lisa, John, Daniel — Wyoming, Ont.
Rita — Hyde Park, Ont.
John & Margaret de Wit; Jennifer, Matthew — London, Ont.
Dick & Elizabeth de Wit; Cynthia, Christina, Michelle — Brussels, Ont.
Elizabeth & John Disley — Toronto, Ont.
Open house will be held at home from 14:30 - 17:00, on Dec. 6, 1987.
Best wishes only, please.
Home address: R.R.#1, Hyde Park, ON N0M 1Z0

Miscellaneous

Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.

Births

VAN MINNEN: "This is the Lord's doing; it is marvelous in our eyes." (Psalm 118:23)
We, Pat and Diana, together with our children Charmaine and Brent, joyfully and with thanksgiving announce the birth of a daughter and sister, MIRANDA JANNA, born on Oct. 29, 1987, weighing 8 lbs. 8 oz. She is the seventh grandchild for Mr. and Mrs. J. Vandenberg of Norval, Ont., and the ninth grandchild for Mr. G. Van Minnen of Hamilton, Ont.
38 Nine Pines Rd., Kitchener, ON N2E 1L4

ZANTINGH: "Who can utter the mighty doings of the Lord, or show forth all his praise?" (Psalm 106:2)
We, Harry and Wilma, thank and praise God for the gift of yet another son, JOEL DAVID, born Sept. 10, 1987. A precious brother for Adam and Matthew. Rejoicing with us are grandparents Mr. and Mrs. Burt Greidanus of Londesboro, Ont., and Mr. and Mrs. Bert Zantingh of Wellandport, Ont. Also a great-grandchild for Mr. and Mrs. Henry Zantingh and Mrs. Aaltje Van Donkersgoed.
650 Montcalm Ave., Oshawa, ON L1J 6Y9

Anniversaries

Congratulations to Martin and Nel Langbroek (nee Kat) who will celebrate their 50th anniversary on December 9, 1987.

Ymuiden St. Catharines
1937 December 9 1987
Congratulations to our parents and grandparents,

MARTIN and NEL LANGBROEK
(nee Kat)

on their golden wedding anniversary.
We pray the Lord will bless you in the future, as He has done in the past.
Great is his faithfulness.
Also happy 75th birthday Dad and Opa.
Your loving children:
Alice & Jerry Gerritsen; Alan, April, Nancy, Melissa — Beamsville
Dick & Linda; Darrick — St. Catharines
George & Joanne; Diana, Martin — St. Catharines
Ann & Clement Bezemer; Katharine, William, Clement Jr., Maria Lynn — Grimsby
Come help us celebrate. Open house on Saturday, Dec. 5, from 2 to 4 p.m., Trinity CRC fellowship hall, Scott St., St. Catharines.
Home address: 9 Kerwin Gate, St. Catharines, ON L2N 4J7

1952 December 7 1987
We praise the Lord for his faithfulness and lovingkindness shown to our parents and grandparents,

FRED and FRIEDA VOOGD

who will celebrate their 35th wedding anniversary on Dec. 7, 1987, D.V.
With love from your children and grandchildren:
Betty & Victor Johannesen; Shauna, Larissa, Alison, Jared, Kathryn
Harold & Hetty Voogd; David, Stephen, Jordan, Andrew
Frank & JoAnne Voogd; Nathan, Justin, Bryce
Barry & Cindy Voogd
Wes Voogd & Carmen Visser (fiancee)
Brian Voogd
Home address: 14622 - 110 Ave., Edmonton, AB T5N 1J5

1952 December 5 1987

PETER and ANN WESTRA
(nee Talsma)

"The Lord is your guardian, your defence at your right hand." (Ps. 121:5)
Together we rejoice with our parents in the celebration of their 35th wedding anniversary. We thank God for his faithfulness.
Gus & Margaret Westra; David, Christine, Peter, Michelle, Laura-Jane
Leo & Jannie Westra; Michael, Kevin, Cheryl
Peter & Yvonne Westra; Jeannine, Heather
John & Elly Breimer; Anita, Lisa, Janet
Home address: 5 Winchester Dr., Kanata, ON K2L 2C8; tel.: (613) 836-6393.

Anniversaries

Brantford Simcoe
1952 December 7 1987
"Unless the Lord builds the house, those who build it labour in vain." (Ps. 127:1a)
Praise the Lord for his faithfulness!
With happiness in our hearts, we wish to announce the 35th wedding anniversary of our parents and grandparents,

WIEGER and JOHANNA STELPSTRA
(nee Renkema)

With love and congratulations from your children and grandchildren:
David & Nancy Stelpstra; Joel, Cameron — Simcoe, Ont.
Ted & Sara Stelpstra; Brittney, Jordan — Sarnia, Ont.
Robert Stelpstra — Quebec, Que.
Nelinda Stelpstra — London, Ont.
May the Lord grant you many more happy years together!
Home address: 57 Charlton Cresc., Simcoe, ON N3Y 1A8

Obituaries

April 17, 1903 November 4, 1987
"The Lord is my shepherd, I shall not want." (Psalm 23:1)
On Wednesday, Nov. 4, 1987, our Lord called home,

HENDRIK EVERT BOER

at the age of 84 years.
Beloved husband of Grietje Boer.
Dear father of:
Albert & Ann Boer — Brockville
Felix & Ellie Boer — Belleville
Gerry Boer — The Netherlands
Precious Opa to Angela, Henry and Kevin.
Home address: 55 Manor Dr., Brockville, Ont.

Suddenly, the Lord took to himself, in Florida, our brother in Christ,

HARRY DE GROOT

May the words of Psalter Hymnal 121, which was the last hymn he played on the organ, be the comfort for his wife Cora and his children.
"The Sixty Plus Club" of the Smithville Chr. Ref. Church.

Personals

Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose $2.00 for a complete information package explaining our services.
Established in 1967.

Obituaries

"For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens." (II Cor. 5:1)
On Monday, Nov. 2, 1987,

FRED DE JONG

went to be with his Lord, at the age of 82.
Beloved husband of Clara de Jong (Waringa) Petrolia, Ont.
Dear father of:
Andy & Jessie De Jong — Winnipeg, Man.
Elsie & Bill Douma — Brandon, Man.
Dear grandfather of seven grandchildren and three great-grandchildren.
Lambton Twilight Haven, Petrolia, ON N0N 1R0

The consistory and congregation of the First CRC of Guelph express warmest sympathy to our associate pastor, Rev. Ed Den Haan, and to his family in the recent death of his mother,

Mrs. M. DEN HAAN

May the Lord of all comfort fill your hearts with his peace as you carry forward the torch of faith that was passed on to you by God's grace.

"Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever."
On Nov. 4, 1987, our Lord called home our dear wife, mother and grandmother,

MAARTJE HELENA DEN HAAN
(nee Rodenburg)

at the age of 80 years.
Survived by her husband Adrieanus Maarten den Haan and six children.
Gerrit & Susan den Haan — Alliston
Sam & Bonnie den Haan — Calgary, Alta.
Ed & Willene den Haan — Guelph
Marjorie & Sam Miedema — Alliston
Martin & Bertha den Haan — Victoria, B.C.
John & Bonnie den Haan — Loretto
19 grandchildren, one sister and two brothers.
A funeral service was held at the Alliston Chr. Ref. Church on Nov. 7, Rev. Sidney Cooper officiating.
301 Victoria St., E., R.R.2, Alliston, ON L0M 1A0

On Monday, Nov. 16, 1987, after a long and courageous battle with cancer, the Lord took home our dear son, brother and uncle,

STEVEN JOHN KOUWENHOVEN

at the age of 27 years.
Martha & Simon Kouwenhoven — Oakville, Ont.
Wendy & Philip LaPierre; David, Marissa, Daniel — Kentville, N.S.
Joanne & Glenn Stronks — Thunder Bay, Ont.
Franciska — Edmonton, Alta.
The funeral service was held on Thurs., Nov. 19, 1987, at Faith Chr. Ref. Church of Burlington.
"In all these things we are more than conquerors through him who loved us." (Rom. 8:37)
Corresponding address: 380 Chartwell Rd., Oakville, ON L6J 4A3

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Greenhouses — Vineland
Approx. 20,000 sq. feet, gutter connected, double poly, automatic watering, roll benches, well and spring-fed pond.
Beautiful split-level home, all on 10 acres; room for expansion.
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or 688-0037
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Classifieds

Obituaries

"That these eyes may be open up on this house day and night." (2 Chronicles 6:20a)
On Oct. 29, 1987, the Lord took unto himself his child, our beloved mother, grandmother and great-grandmother at age 72.

MARGARETHA LUCHIES
(De Wolde)

Dear wife of Jan Luchies predeceased May 1981.
Dear mother of:
Siebe & Carol Luchies -- Bowmanville
John & Alice Luchies — Sherwood Park, Alta.
Bill & Betty Luchies — St. Catharines
Epp & Marion Luchies — Lindsay
George & Anna Marie Luchies — Thunder Bay
Margaret & Hank Bossema — Lindsay
Hennie & Michael O'Brien — Lindsay
Johnny & Sandra Luchies — Woodville
Cecil & Carol Luchies — Langley, B.C.
Mike & Betty Luchies — Cardinal
Mina & Jan Koops — Lindsay
Murray & Debbie Luchies — Thunder Bay
Andy Luchies — Toronto
Richard & Kathleen Luchies — Lindsay
Harry & Doris Luchies — Lindsay
Cathy & Wayne Sinclair — Lindsay
and Cecil predeceased (1958)
Dear grandmother of 36 grandchildren and four great-grandchildren, also one predeceased.
Funeral services were held on Monday, Nov. 2, 1987, at the Lindsay Chr. Ref. Church with Pastor John Heidinga conducting the service.
Home address: c/o Hennie O'Brien, 18 Ridout St., Lindsay, ON K9V 2B2

"I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness." (2 Tim. 4:7,8a)
It pleased God to take into his glory our beloved husband, father and Opa,

WILLIAM TUINSTRA

on Sunday, Oct. 18, 1987, at the age of 73 years.
Beloved husband of Wytske Tuinstra-Kroeske.
Beloved father and Opa of:
Albert & Margaret Tuinstra; Bill, Marjorie, Sara Sonya, Renee, Elizabeth — Wyoming
George & Jenny Diepstra; Hank, Wanda, James, Hillary — Stratford
Hijlke & Willy Pool; Tammy, Lisa, Amanda, Christopher — Wyoming
The funeral took place from the Chr. Ref. Church in Wyoming, on Wed., Oct. 21, 1987. Rev. Jerry VanDyk officiating.
Home address: R.R.#1, Wyoming, ON N0N 1T0

Obituaries

At St. Joseph's Hospital, Sarnia, Ont., on Tuesday, Nov. 17, 1987, the Lord promoted to glory our beloved husband, father, grandfather and great-grandfather,

SIMON NICOLAAS
VAN OOSTEROM

at the age of 85 years, of Sarnia, Ont.
He will be lovingly remembered by his wife Jannette van Oosterom (nee Knor) and families:
Keith & Bep van Oosterom; Rick & Janice, Joanne, Carolyn
Peter & Susan van Oosterom; Brian, Sharon & Angelo (fiance)
Margaret & Jake VanderZweerde; Kenneth & Patti Van Rooven; Jason
Nicole
Cathy Van Rooyen
Cynthia & Stephen Crocker
Judith Van Rooyen
Jim & Jenny van Oosterom; Kimberley, Sheila, Gregory
Rick & Jane van Oosterom; Tammy, Patricia
Also survived by several brothers and sisters in The Netherlands.
The funeral service was held on Nov. 21, at Redeemer Chr. Ref. Church, Sarnia, with interment in Blackwell Cemetery.
"For I am persuaded that neither death nor life shall separate us from the love of God which is in Christ Jesus our Lord." (Rom. 8:38,39)

Personals

Het Consulaat-Generaal zou gaarne in contact willen komen met de navolgende personen:
SCHUTS, M.A., geboren op 21 december 1909, laatstbekende adres in Nederland: Kramatweg 84, Amsterdam, naar Canada vertrokken op 27 april 1953.
SMIDT, Johannes, geboren op 17 november 1908, laatstbekende adres in Nederland: Kievitslaan 89, Vinkeveen, naar Canada vertrokken op 21 december 1962.
SJOERDS, Rintje, geboren op 20 januari 1908, laatste woonplaats in Nederland: Amsterdam, naar Canada vertrokken op 17 juli 1967.
SPITSE, Klasinus, geboren op 23 oktober 1907, laatstbekende adres in Nederland: Zwarteweg 63, Aalsmeer, naar Canada vertrokken op 7 februari 1952.
VLOOSWYK, Johannes, geboren op 25 oktober 1907, laatstbekende adres in Nederland: Nieboerweg 9, Den Haag, naar Canada vertrokken op 19 juni 1952.
Consulaat Generaal der Nederlanden
1 Dundas St. W., Suite 2106, Box 2
Toronto, ON M5G 1Z3
Tel: (416) 598-2520

For Sale

Pipe organ for sale, eight ranks/pedal, solid oak case, Swiss builder (Wolff). Call Alan Stewart, (416) 232-2322, Toronto.

Teachers

COBOURG: Northumberland Chr. School will need an experienced teacher for the **primary grades,** beginning in September 1988. Send application and a statement of philosophy to: Mr. Henry Lise, Principal, R.R.#5, Cobourg, ON K9A 4J8. Ph. 416-372-8766. Consider joining a culturally aware community in a "school with a difference" that is 'child-oriented, teacher-directed, Christ-centred and community-supported.'

For Rent

FLORIDA: apartment in adult park in Orlando; 1 bedroom, livingroom, kitchen, 2-piece bath with shower, own entrance and patio. All utilities included. $125 U.S. per week for one couple. Available immediately. Call: 1-305-886-0214.

Nearly new bungalow, 10 km east of **Ottawa.** Electric heat, central vac., double garage, 6 appliances. Transportation to Chr. elementary and high schools. Call Basil Staal, (613) 835-2226.

Florida-Gulf of Mexico: 2-bedroom condo, ideal family place in Indian Rocks, very private, heated pool, across road from beach. Available until Jan. 23, 1988. Rent rates U.S. $350-500 per week. Phone Toronto: 226-1137 or 785-0794. Not available Dec. 19 to Jan. 2.

Accommodations

Room for rent in basement apartment for Christian non-smoking female. Shared kitchen and bathroom facilities. Located in Hamilton, one block from McMaster University and bus routes. Cost $40 weekly. Available immediately. Call (416) 527-1999.

Real Estate

For sale
A large duplex house in good condition and big barn and 34½ acres very good soil. Suitable for nursery, strawberries or other crops. We are located in Annapolis Valley near Kingston, N.S. Reason for sale is retirement of the owner. Asking price is $82,000. Terra-Nova Gardens.
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Telephone 902-678-7397
or write:
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Kentville, NS
B4N 1H7

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London, Ontario N6A 1V7
Phone (519) 672-9970

For Sale
Johannes 240, 3-manual, external speakers. Three years old. Very attractive price.
Inquire:
D&W Intercontinental Music Inc.
9563 Winston Churchill Rd.
Brampton, ON L0P 1K0
(416) 454-3442

Teachers

DUNDAS: A teacher for **Grade 8** needed by January 1988. Some experience at the intermediate level preferred. Contact: Dundas Calvin Chr. School, R.R.#2, Dundas, ON L9H 5E2. Phone: (416) 627-1411 or Mr. Jack Zondag, at (519) 647-2853.

MISSISSAUGA: The John Knox Christian School Society of Mississauga, Ont., is accepting applications for a qualified part-time teacher to work 15 hours per week in a combination of various **primary levels** (jr. K. through Gr. 2) starting immediately. A commitment to the Reformed world and life view is necessary. Please contact: Lorna Keith, Principal at (416) 822-8131 or Anne Veeneman, Education Committee, at (416) 842-6454.

Teachers

TORONTO: Toronto District Chr. High School invites applications for a possible opening in **English** beginning Feb. 3, 1988. Please forward applications to the school at 7900 Kipling Ave., Woodbridge, ON L4L 1Z5. Phone (416) 851-1772.

WASAGA BEACH: Required immediately, teacher for **Grade 7/8.** Submit resume to Silvercrest Chr. School, R.R.#1, Wasaga Beach, ON L0L 2P0. Tel: (705) 429-4303, after 6 p.m.: (705) 322-3125.

More teachers ads next page.

Calgary Christian School

in Calgary, Alberta

is seeking a

teacher/principal

for the 88/89 term.
The established modern school facility has a total enrolment of 400 students (ECS through Grade 12) and a staff of 24.
Candidates should have three year prior principal experience with demonstrated administrative skills, and ability to motivate people, have a vision for Christian education and be able to communicate that in the Christian and greater community.
Depending on the candidate and circumstances, longer contract terms are possible. Interested candidates should send their resume to:

Bert Hagens
3135 - 47 St. S.W.
Calgary, Alta., Canada, T3E 3X2
and/or phone (403) 246-3476

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Send to: 4-261 Martindale Rd., St. Catharines, ON L2R 6P9

Classifieds

Miscellaneous

Why not place your ad here?

Help Wanted

Engineering Staff Needed

An Electrical Engineer possessing industrial experience and at least a Masters Degree (interest in obtaining or possession of a Ph.D. preferred) is needed in an ABET accredited, Bachelor of Science in Engineering (B.S.E.) program at Calvin College.

Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship.

Please address inquiries to:
Dr. Lambert J. Van Poolen, Chair
Engineering Department
Calvin College
Grand Rapids, Michigan 49506
(616) 957-6337

ref. 10/12/87 CALVIN COLLEGE IS AN EQUAL OPPORTUNITY EMPLOYER.

Help Wanted

Secretary/Receptionist required full-time. Excellent typing and English skills required. Send resume to: Paideia Press Ltd., P.O. Box 1000, Jordan Station, ON L0R 1S0; (416) 562-5719.

Help wanted on **dairy** farm. Must have knowledge of cattle and general farm work. Reply with past experience to: Allard Colyn, R.R.#1, Smithville, ON L0R 2A0

Single mother of 2 small children seeks live-in childcare to enable her to work 12 hour days and nights. Also, works every other weekend. Call (519) 245-2437.

Help Wanted

Mutual Support Systems invites you to consider an opportunity for service in a Christ-centred program for children, ages 9-18, with emotional and behavioural problems. This family model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0. Phone: (416) 386-6461.

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Please print your name

Send to: **"Share the Vision,"** Calvinist Contact, 261 Martindale Rd., Unit 4
St. Catharines, Ontario L2R 6P9

THE KING'S COLLEGE
A Christian Liberal Arts College

1988-89 Faculty Vacancies

A vacancy has been declared in **CHEMISTRY** which will include teaching introductory chemistry and other undergraduate courses in area(s) of competence, which should be inorganic, physical or analytical chemistry.

A vacancy has also been declared in **ENGLISH** which will include teaching introductory English literature and other undergraduate courses in 16th/17th century including Shakespeare (a side interest in Canadian literature would be advantageous).

Candidates for both positions must have completed a Ph.D. by the beginning of the appointment. Deadline for application is January 15, 1988, appointment level is Assistant Professor, and salary level is $26,000 and up, depending on experience. In accordance with Canadian immigration regulations, this advertisement is directed first to Canadian citizens and permanent residents.

The King's College offers a three-year B.A. and is affiliated with the University of Alberta.

Send letter of application, curriculum vitae and three letters of reference to:

Dr. S. Keith Ward, Academic Dean
THE KING'S COLLEGE
10766 - 97 St., Edmonton, AB T5H 2M1
For further information you may call (403) 428-0727

Teachers

The Calvin Christian Elementary School
in Chatham

invites applications for the position of a

PRINCIPAL

Our school consists of about 210 students and 14 both full- and part-time teachers. We require a person who has biblical insight, sound Christian perspective and proven teaching ability, and who is able to give sensitive leadership to a dedicated staff and supportive community.

Please submit application and resume to:
Mr. M. VanLingen, Principal
72 Tissiman Ave., Chatham, ON N7M 4G5
School telephone: (519) 352-4980

Lacombe Christian School

is searching for a

principal

for the 1988/89 school year.

- Position involves some teaching
- A CSI school — grades K-9
- Interdenominational
- Current enrolment 274
- 13 full-time; 3 part-time teaching staff
- Situated on Calgary/Edmonton corridor in the "heart" of Alberta

For information contact:
Jack Oudman
R.R.3, Lacombe, AB T0C 1S0
Phone: (403) 782-2667

Events

Church news

Christian Reformed Church

Accepted
— to Cochrane, Ont., Evangelist Henry Boehm of Grand Rapids, Mich.

Accepted
— to Shalom, Brantford, Ont., Rev. Leonard Balterink of Essex, Ont.
— to New Life, Abbotsford, B.C., Rev. John Poortenga of 1st, Calgary, Alta.
— to All Nations, Halifax, N.S., Cand. David Kromminga

Change in service times
— Community CRC of Meadowvale, Mississauga, Ont.: Community CRC now meets at 9:15 a.m., 11 a.m., and 7 p.m. Sunday school for children meets at 11:00 a.m.

Canadian Reformed Church

New congregation instituted
The House Congregation of Vernon, B.C. was instituted as a Canadian Reformed Church on Nov. 1, when an elder and deacon were also installed. The congregation had been under the supervision of the denomination's Chilliwack church for some years. Steady growth warranted the change.

The congregation has about 60 members; Rev. C. Van Spronsen began ministering to the group in April 1987 and continues to do so.

The church is temporarily meeting in the Vernon Chapel, 3007-28th Street, Vernon, and worships at 10 a.m. and 2 p.m. Its mailing address is: Vernon Canadian Reformed Church, Box 956, Vernon, BC V1T 6L8; 604-545-1536.

ISRAEL & GREECE

with Dr. R. Kooistra

Departure: April 28, 1988 — 16 day tour

You are invited to join Dr. and Mrs. Remkes Kooistra on this exciting tour of Israel and Greece. They will visit all the biblical highlights in Israel, then cross over to Greece to enjoy both ancient history and Pauline missionary journey.

If you are interested, contact:
Dr. Remkes Kooistra
453 Albert St., #12
Waterloo, ON N2L 5A7
Ph: 1-519-885-6105

A Valentine Travel Your Special

Praise the Lord with organ & trumpet!

Christmas concert with internationally known artists

JAN OVERDUIN — Organ
and
ERIK SCHULTZ — Trumpet

Both are professors of music at the University of Waterloo and the University of Western Ontario.

Place: Clarkson Christian Reformed Church
1880 Lakeshore Road, West
Mississauga, Ontario
(ample parking behind the church)

Date: **Friday, December 11, 1987**

Time: **8:00 p.m.**

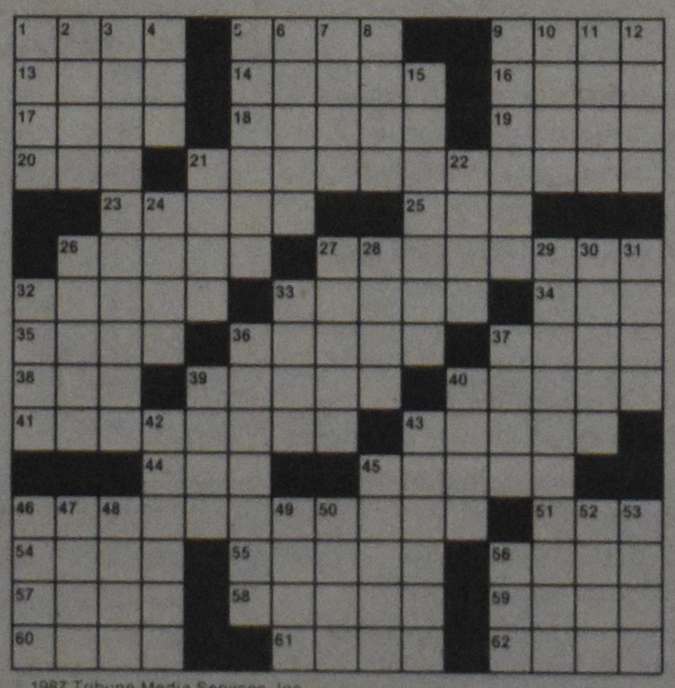
The concert will feature works by J.S. Bach, D. Buxtehude, G.Ph. Telemann, T. Albinoni, C. Balbastre and G. Tartini.

Tickets: $8.00 adults; $4.00 seniors/students

For reservations please call:
823-2956 or 227-9112 (area code 416)

Weekly Crossword

by Victor Jambor Jr.



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ACROSS
1 Current
5 Used a gun
9 Hair style
13 Space
14 Fables man
16 Shut the door noisily
17 Up above
18 Level
19 Smoky air
20 Golf goal
21 Bell's cousin
23 Certain genre
25 Santa —, Calif.
26 Bridges
27 Process paper
32 Particle
33 Observes Lent
34 Yoko —
35 "Citizen —"
36 Impetuous
37 Periods
38 Glaciarium stuff
39 Minor role
40 Ward off
41 Saw-edged
43 Obese
44 Grampus
45 Disposed
46 Ask someone to leave
51 Self-esteem
54 Anticipation
55 Live
56 WWI plane
57 Utility customer
58 Yes —!
59 Rose or Fountain
60 Hamilton bills
61 Fixed time
62 Vicinity

DOWN
1 Ceiling sliding door
2 Jot
3 Key
4 Czar: abbr.
5 Flavors
6 Spartan serf
7 Sand ridges
8 Honky-—
9 Depth charge
10 Antiaircraft fire
11 Tear down
12 Heb. measure
15 Imposition
21 Moist
22 Bills
24 Gait
26 Gap
27 Packed
28 Concerning
29 Porter or tiler
30 Access
31 Optimistic
32 Slaloms
33 Reputation
36 Deck covers
37 Mild oath
39 Transport
40 Below average
42 Coxswain's crew
43 For the time being
45 Riddle
46 Door position
47 Drench down
48 —-door policy
49 Way out
50 Urgent
52 Fence door
53 Theaters of old
56 Resort

Last Week's Puzzle

J	A	M	S	■	R	A	N	G	E	■	W	A	S	P
A	G	U	E	■	E	M	I	L	E	■	O	L	L	A
M	E	T	E	■	V	I	T	A	L	■	R	A	I	D
B	R	E	D	■	I	C	O	N	■	O	D	E	T	S
■	■	■	S	I	L	E	N	C	E	I	S	■	■	■
S	A	B	■	R	E	S	■	E	A	S	T	E	R	S
T	I	L	T	E	D	■	■	■	R	E	H	E	A	T
A	M	A	H	■	■	■	■	■	■	■	A	R	G	O
R	E	S	E	D	A	■	■	■	M	E	T	I	E	R
S	E	T	T	I	N	G	■	G	A	T	■	E	D	E
■	■	■	I	G	N	O	R	A	N	C	E	■	■	■
C	R	A	M	S	■	S	A	N	G	■	R	A	F	T
L	U	N	E	■	A	S	I	D	E	■	A	L	O	E
A	S	T	I	■	M	I	S	E	R	■	S	E	R	A
Y	E	A	S	■	A	P	E	R	S	■	E	X	A	M

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Calendar of Events

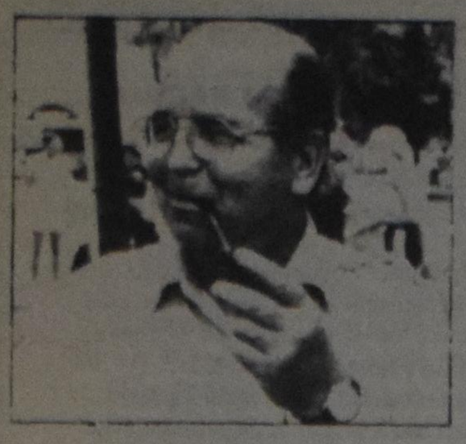
Nov. 28	Organ Concert at Mountainview CRC, **Grimsby**, Ont. at 8 p.m. featuring organist Andre Knevel and Heather Kikkert, soprano. Free will offering.
Nov. 28	Kenny Marks concert, Redeemer College auditorium, **Ancaster**, Ont., 8 p.m. Sponsored by Redeemer College and Youth for Christ. Tickets available at Christian bookstores, Redeemer (416-648-2131) or Youth for Christ (416-385-5222).
Dec. 2	RCBPA Hamilton Chapter breakfast meeting at 7 a.m. at Holiday Inn, **Burlington**, Ont. Speaker: A. Schaafsma. For reservations call (416) 524-1203.
Dec. 2	"Farming in New Directions" — CFFO Annual Convention and Banquet at Italian Canadian Club of **Guelph**. Convention $15; banquet $15 (student rates available). For info. and registration (deadline noon, Nov. 27) call (519) 837-1620.
Dec. 3	CCEF 12th Anniversary Rally in First Chr. Ref. Church, **Sarnia**, Ont. Co-sponsored by Sarnia Chr. School (in conjunction with its 30th anniversary) and other area-Christian schools. Feature speaker: Rev. John D. Hellinga.
Dec. 3-12	Under the direction of John Bell, MMus, the 67-voice Ontario Bible College Christmas choir will perform a series of concerts: Dec. 3: Evening School concert in the OBC chapel, 8 p.m.; Dec. 4: Yorkminster Park Baptist Church, **Toronto**, 8 p.m.; Dec. 5: Benton St. Baptist Church, **Kitchener**, 8 p.m. The choir will be assisted by pianist Sharon Sinclair, organist Sharon Bell, MFA and a 12-piece band under the direction of Paul Fehderau, BMus.
Dec. 5	Organ concert and hymn sing with organist Andre Knevel, at 8 p.m. in Calvin CRC, Hwy. 5, **Dundas**, Ont.
Dec. 5	Annual giant bazaar and auction at Knox Christian School, Scugog Rd., **Bowmanville**, Ont. Everyone welcome.
Dec. 5	Handel's "Messiah" presented by "Laudate Dominum Choir" with organist Dick DeJonge at 8 p.m. in St. Andrew's United Church, **Chatham**, Ont.
Dec. 9	Special organ recital by John W. Vandertuin at 8 p.m. in the concert hall of W. Ross MacDonald School, **Brantford**, Ont.
Dec. 11	Christmas concert by band "Holland's Glory" with Andre Knevel at the organ at 8 p.m. in Covenant CRC, **St. Catharines**, Ont. Free will offering. Refreshments. Bring a friend!
Dec. 11	Organ and trumpet concert at 8 p.m. in Clarkson CRC, **Mississauga**, Ont., featuring organist Jan Overduin of Sir Wilfred Laurier's Faculty of Music, and trumpet virtuoso Eric Schultz of The University of Western Ontario. Tickets $8.00 adults, $4.00 seniors/students. For reservations call (416) 227-9112 or 823-2956.
Dec. 11 & 12	Handel's "Messiah" will be performed by the Listowel Concert Singers and the London Sinfonia Orchestra. Both evenings at 8 p.m. in the Trinity United Church, **Listowel**, Ont. Tickets $10. For info. call (519) 291-3106.
Dec. 11-12	Healing Seminar at Community CRC of Meadowvale, 2630 Inlake Ct., **Mississauga**, Ont. Led by Mike Turriggiano from Vineyard Chr. Fellowship, New York City. For info. call (416) 826-5722.
Dec. 12	A Christmas organ and choir concert with special guest organist Andre Knevel in Dundas Street Centre United Church, 482 Dundas St., **London**, Ont., at 7:30 p.m.
Dec. 12	Handel's "Messiah" presented by Chatham's "Laudate Dominum Choir" at 8 p.m. at Redeemer College, **Ancaster**, Ont. Proceeds for Redeemer's organ fund.
Dec. 12	Join the Mountainview Singers in celebrating Christmas 8 p.m., Mountainview CRC, **Grimsby**. Sing all your favourite Christmas carols. The choir will perform Dale Grootenhuis' Christmas contate "Glad Tidings." Solo sung by Mr. Harold de Haan. Free will offering.
Dec. 19	Christmas concert at 8 p.m. in Trinity United Church (Church & Division), **Bowmanville**, Ont., by Leendert Kooij's O.C.M.A. with Andre Knevel at the organ.
Dec. 20	St. Thomas & District Male Choir and the St. Thomas Ladies Choir will have a combined Christmas concert in the 1st United Church, St. George St., **St. Thomas**, at 8 p.m.
Dec. 20	Christmas celebration with Adoramus-Maranatha Choir, at 7:30 p.m. in the CRC, **York**, Ont.
Dec. 23	Christmas celebration with Adoramus-Maranatha Choir at 8 p.m. in Mount Hamilton CRC, **Hamilton**, Ont.
Dec. 23	Christmas concert at 8 p.m. in the Willowdale United Church (Kenneth Ave.), **Willowdale**, Ont., by Leendert Kooij's O.C.M.A. with Andre Knevel at the organ.
Dec. 27	Annual sacred concert at 8 p.m. in **St. Catharines** (place to be announced). With organist Christiaan Teeuwsen and "The Ambassadors."
Feb. 22-23	RCBPA's fourth annual convention at Holiday Inn, **Burlington**, Ont. For info. call (416) 524-1203.
Feb. 13	Dedication of the famous REIL tracker-action pipe organ in the auditorium of Redeemer College, **Ancaster**, Ont. The two-manual, 2000-pipe organ from Heerde, The Netherlands, will be played by virtuoso organist Christiaan Teeuwsen, Redeemer's new Assistant Professor of Music. Starts at 7:30 p.m.

Advertising deadlines

Dated	Mailed	Two column ad deadline	Classified deadline
Fri. Dec. 4	Tues. Dec. 1	Wed. Nov. 25-8:30a.m.	Thurs. Nov. 26-8:30a.m.
Fri. Dec. 11	Tues. Dec. 8	Wed. Dec. 2-8:30a.m.	Thurs. Dec. 3-8:30a.m.
Fri. Dec. 18	Tues. Dec. 15	Wed. Dec. 9-8:30a.m.	Thurs. Dec. 10-8:30a.m.

Watch for our special Christmas edition!!

Dutch



Kommentaar met een knipoog

Herman de Jong

Goede en slechte gewoontes

Ik zit hier aan de keukentafel mijn verhaal te schrijven. Dat is een goede gewoonte. Zodra ik in mijn klein kantoortje (5' x 10') zou gaan schrijven, zou ik gebruik gaan maken van mijn naslag bibliotheek, zou ik overgaan tot onbegrijpelijk moeilijk schrijven, of — erger nog — hier en daar hele stukken uit andermans boeken lichten! Dat noemt men plagiaat — een plaag voor schrijver en lezer. Ik houd het maar bij de keuken.

Meesters en moeders behoren hun leerlingen en kinderen goede gewoontes bij te brengen. Elke goede gewoonte maakt het leven plezieriger en gemakkelijker. Van een goede gewoonte beleef je je hele leven veel plezier. Neem bijvoorbeeld het vlug vast knopen van een schoenveter. Ofschoon moeder me vele goede gewoontes bijbracht, faalde ze hier. Het neemt mij enkele uren om mijn schoenveters te knopen. Ik doe het op zo'n vreemde wijze, dat het de enige plezierige verpozing was die ik mijn zeven kinderen ooit mocht bieden. De veters nemen mijn hele leven in beslag! Hier knoop ik en ik kan niet anders. De goede manier is mij nooit geleerd en het is een levenslange worsteling geworden.

Andere gewoontes leert men zichzelf aan. Meestal zijn dit slechte gewoontes. Toen ik nog op de lagere school was, glom mijn gezicht van groene zeep. Ik kwam 's morgens de deur niet uit of ik moest glimmen. Mijn moeder raakte daaraan gewend en veronderstelde dat ik genoeg waarschuwingen en onderwijs op het gebied van persoonlijke hygiëne van haar ontvangen had. Op de HBS gebruikte ik nog een wasdoekje, zonder zeep. Terwijl ik naar de Kweekschool ging, wreef ik met mijn hand nog wat nat water rondom mijn neus, en was ik niet getrouwd geraakt, zou ik dat nog doen, dacht ik zo.

Het is fijn dat men onder toezicht van anderen een goede gewoonte in stand kan houden. Ik ben daarom blij met mijn moeder en mijn vrouw. Zonder deze lieve vrouwen was ik verzand geraakt in de modder van vele slechte gewoontes. Men kan wel zeggen dat men pas echt "mens" is als men een goede gewoonte zonder hulp van derden in stand kan houden ....

Het twee-keer kerken is natuurlijk een bijzonder goede gewoonte. Hele generaties voor ons deden het, en daarom doen wij het ook. Mijn vader en moeder behoefden me echt niet naar de tweede dienst te schoppen, want in Winschoten hadden we de geliefde Dominee J.R. Hommes, die bij het uitspreken van het votum ons al dicht bij de Heer bracht. Ik kan me voorstellen dat kerkleden die vroeger tegen wil en dank een lange, droge preek moesten aanhoren en deswege orgelpijpen zaten te tellen, ook nu zich aan de verplichting van een tweede dienst gemakkelijker ontworstelen.

Goede gewoontes staan altijd vaster, als je in je jeugd dingen *plezierig* beleefde. Zulke gewoontes vlakken niet gauw af ... daar gaat vaak een generatie overheen. Ik vraag me af of mijn getrouwde kinderen 20 jaar later nog een tweede dienst met genoegen zullen bezoeken.

******

Slechte gewoontes houden zich langer in stand. Neem nou dat pepermunt-geknabbel in onze kerken. Al in 1955 waarschuwde Rev. Gritter in London, Ontario, tegen deze barre Hollandse gewoonte. "Mensen," zei hij, "houdt er toch mee op, jullie lijken wel een konijnenhok." Maar nee hoor, we gingen rustig door. Wij zijn echt mensen van het "King"-dom! Ook ik zal nooit mijn vier pepermunten vergeten.

U weet toch dat elke gewone kerkganger er maar twee mag hebben? Maar ik ben geen gewone kerkganger! Als organist breng ik er vier; één voor het spel vóór de kerkdienst, één voor de wet, één voor de preek en één voor het jongetje dat naast me zit (welke rechtgeaarde Calvinist zou niet een pepermunt weggeven als hij er vier bezit?)

Soms vergeet ik mijn pepermunten. Men merkt dat onmiddellijk aan mijn spel. Men zegt dan: "Het was niet veel vanmorgen, hij had zeker zijn pepermuntjes vergeten." Zoiets zal men van een dominee nooit zeggen. Die kan niet zuigen terwijl hij werkt.

Keren wij ons weder tot het dagelijkse vlak. Ik zag mijn vader nooit afwassen. Ik heb deze slechte gewoonte van hem overgenomen. Pas nu de kinderen allen de deur uit zijn en de berg borden en kommen en koppen en schotels gelijkt op de Wedderberg inplaats van op Mount Everest, heb ik mijn vrouw gevraagd me het afwassen te leren ... met heet water, afwaszeep enzo. Natuurlijk werd ik wel es met de neus op deze nare bezigheid gedrukt. Ik haalde dan het spul even onder de koudwaterkraan door, wreef het af met de vaatdoek inplaats van met de schone theedoek.

Ik moet eerlijk bekennen dat ik dit vaak met opzet deed. Mijn dochters en mijn vrouw zaten me dan direct op de kop: "Ga maar gauw weg, Paps, je doet het lang niet goed genoeg!" Ik laat me niet gauw verdringen, maar deze vrouwelijke inmenging was mij altijd ten zeerste welkom. Ik hoop nu maar dat het afwassen, zij het wat laat, mij nog tot een goede gewoonte mag worden.

Soms kan een goede gewoonte een slechte gewoonte in de hand werken. Als "Reformed People" hebben we de goede gewoonte veel geld weg te geven aan allerlei Christelijke doeleinden. Dat kunnen we doen, omdat we niet de slechte gewoonte hebben ons geld te verbrassen in restaurants, of mee te doen aan Wintario en dergelijke onnozele geldverknoeierijen.

******

Vorige week schrok ik toch echt hoor! Ik zag een ouderling $10.00 betalen voor lootjes. Ik had hem aan zijn jasje moeten trekken. Onder de omstandigheden dacht ik dat het liefderijker was om zijn uitstapje te negeren.

Maar goed ... geven kunnen we! Soms krijg je toch het gevoel dat we ons wat achter het milddadig ondersteunen van al deze mijlpalen van het Koninkrijk des Heren verschuilen. Ik ben er van overtuigd, dat onze giften de Heer weldadig aandoen. Waar nood is willen we best helpen. Er zijn echter in deze wereld noden en ellenden waar een andere soort altruïsme beter op zijn plaats is. Het gaat hier om het werk des Heren waar we persoonlijk onze handen uit de mouwen moeten steken. Waar we van aangezicht tot aangezicht vrienden worden, ons bemoeien met, ons zelf geven aan armen, ouderen, gevangenen, eenzamen, ongehuwde moeders, onze gedeprimeerde broeders en zusters, en onze broeders en zusters die zich in huwelijksnood bevinden.

Dat is een hele rij! Een rij die de Here Jezus soms uit vermoeidheid (hij was Mens als wij) de bergen in deed vluchten om van de Vader kracht te ontvangen. Zijn wij ook moe van het persoonlijk hulp verlenen? Wanneer zijn wij voor het laatst vanwege ons opzettelijk "volunteer" werk dodelijk vermoeid onder de dekens gerold?

U ontvangt kracht naar kruis! En nog veel meer! U begint u in deze dienst des Heren zo rijk gezegend te voelen, dat u er van begint te zingen. En daar is het God om te doen. Hij wil geloofd worden in uw werken der dankbaarheid. Laten we maar es wat vergaderen buiten onze kerkmuren met de ellendigen en nooddruftigen ... dat wordt vast een heel goede gewoonte!

Herman de Jong woont in Jordan Station, Ontario.

Gedichten van

Lini Grol

Bede

Heer.
ga mijn sombere wezen,
eens Uw woonstee,
vandaag niet voorbij.
geef mij nog eenmaal Uw zegen
en maak mij van bitterheid vrij
Laat mij niet met hen achter,
die belagen mij van alle kant.
maak mijn gedachten weer zachter,
leg op mijn droefheid
Uw hand.

Bede II

Heer.
geef toch mijn zang
de diepte en bewogenheid
die in de bronzen klang
van klokketonen leit
Die heffen zal
de mensen hun beschreid gezicht
Naar uwe hoogte,
en Uw Goddelijk licht.
En men weer vertrouwen krijgt
voor alle tijd
in Uw grote goedheid,
in alle eeuwigheid.

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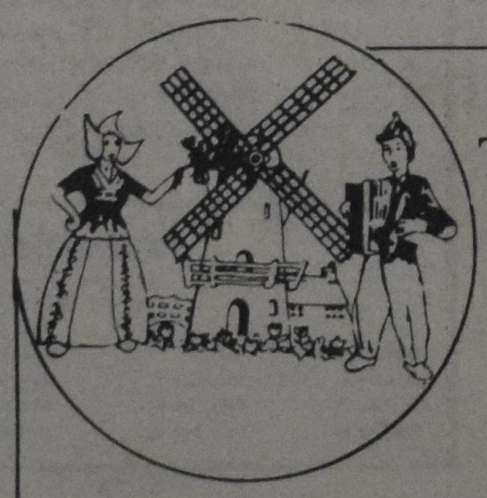

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Superstar

Ons kinderhart klopte vroeger vol verwachting als de ijscoman in onze straat verscheen. Wij hoorden hem al van verre aankomen. Het heldere geklingel van zijn bel klonk ons als muziek in de oren. Maar ... meestal moesten wij ons tevreden stellen met te dromen van de koele lekkernij, die zich in de bakken van de witte ijscokar bevond. Want al kostte een ijsje destijds maar enkele centen, het was en bleef een zomerse luxe, die alleen op bijzondere dagen voor ons was weggelegd. Maar dan genoten wij er ook extra van!

Nu is dat anders. Een ijsje is voor velen nauwelijks meer een bijzondere tractatie. Althans het simpele ijsje uit onze kinderjaren. Consumptie-ijs moet tegenwoordig op zijn minst een bepaalde smaak en een kleurtje hebben. En voorverpakte ijsjes hebben niet zelden zeer verleidelijke namen. Ja, de ijscultuur van nu is een gans andere dan die uit onze kinderjaren. Het is een cultuur, die past bij de westerse welvaartsstaat, waarin de eenvoud moet wijken voor weelde en overdaad en waarin geen einde lijkt te komen aan het menselijk vernuft.

Deze gedachte welde in ons op toen wij vorige week deelgenoot werden gemaakt van een ervaring van een restauranthouder in een Fries stadje. Hij heeft op de stoep van zijn etablissement, gelijk vele andere ondernemers in deze branche, een vrieskast staan met ijs in vele soorten, formaten en prijzen. Op zekere dag wandelden er een vader en een moeder voorbij met vier kinderen, die allen de sporen droegen van het proletariaat. Net als wij in onze kinderjaren (wat dat betreft zal er waarschijnlijk nooit iets veranderen) zeurden de kinderen om een ijsje. Onze zegsman, die de vader aanstalten zag maken om z'n portemonnee te pakken, dacht deze misdeelde loonslaaf een handje te helpen en diepte uit de ijskast vier kleurrijke waterijsjes van vijftig cent per stuk op, die hij voor de glunderende kinderen omhoog hield. Maar de vader griste ze hem uit z'n handen, smeet ze terug in de vrieskist en snauwde hem toe: "Nee, die niet, maar die!" en hij wees op de kaart de Superstar aan, het duurste ijsje uit de kist à f 2,50 ... De kinderen keken verwonderd toen zij inplaats van de kleurige lekkernij, die de cafébaas hen had getoond een ingewikkeld geval in handen geduwd kregen waarmee zij nauwelijks raad wisten. De vader gooide een tientje op de kist en vervolgde met vrouw en kroost de wandeling.

"No freegje ik jo," aldus de herbergier op verontwaardigde toon, "yn wat foar in maatskippij libje wij hjoed de dei? Dy barn wiene best tefreden west mei in wetterijsko. Dat seach ik oan harren gesicht. Mar nee, menear moast sa nedich fjouwer Superstars hawwe foar in grou tsientsje!"

Een pedagoog van de koude grond die vader, zo concludeerden wij eendrachtig. Wie zijn kinderen zo'n voorbeeld geeft legt daarmee de grondslag voor de kleine criminaliteit, waaronder de samenleving momenteel zo gebukt gaat. Met die gezamenlijke conclusie was het incident voor ons afgehandeld. Maar die naam Superstar liet ons niet los. Die naam zouden wij nooit in verband hebben gebracht met een ijsje, maar eerder met een musical. U weet wel: "Jesus Christ, Superstar!"

Wat ijscofabrieken tegenwoordig al niet uitvinden om hun produkten aan de man te brengen!

Ons ijsje van toen was, vergeleken bij de Superstar van nu, maar een onooglijk figurantje. Maar kinderen leggen vaak andere maatstaven aan dan vaders. Een gewoon ijsje is in hun ogen al een Superstar. Zij geven vaders daarin het goede voorbeeld. Maar die moeten dat dan wel willen zien!

W.

Overgenomen uit: Friese Kerkbode 5 juni 1987.

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Simon De Groot Meat & Deli	Toronto, Ontario
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Rembrant Deli	Willowdale, Ontario
Niemeyer's Deli	Richmond Hill, Ontario
Edit Deli	Richmond Hill, Ontario
Stouville Deli	Stouville, Ontario
Klein-Horsman Delicatessen	Scarborough, Ontario
Dick's Food	Brampton, Ontario
Dutch Toko	Guelph, Ontario
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Moike Min-A-Mart (Holland Christian Homes)	Brampton, Ontario
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Dutch Shop	Burlington, Ontario
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IGA	Beamsville, Ontario
IGA	Vineland, Ontario
IGA	Cayuga, Ontario
IGA	Hagersville, Ontario
Foodland	Smithville, Ontario
Westside Deli	Port Colborne, Ontario
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Wooden Shoe	Lethbridge, Alberta
Dutch Import	Rocky Mountain House, Alberta
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Dieter's Deli	Richmond Vancouver, B.C.
Hollandia Deli	Tsawwassen, B.C.
Peter's Deli	White Rock, B.C.
Carls Meat	Abbotsford, B.C.
Maple Ridge Butcher	Maple Ridge, B.C.
Supervalu	New Westminster, B.C.

Books/Meditation

Robert VanderVennen, book review editor

Education

Survey of educational philosophy

Michael L. Peterson, Philosophy of Education: Issues and Options. Downers Grove, Illinois: InterVarsity Press, 1986. 154 pp. The last volume in the series Contours of Christian Philosophy edited by C. Stephen Evans. Paper, $9.95. Reviewed by Hendrik Hart, Senior Member in Systematic Philosophy, Institute for Christian Studies, Toronto.

After reading this final book in the series and having read all the others, the first thing I wish to do is ask: No more? Surely there are more philosophical disciplines that could and should be treated. And the series has been so worthwhile that adding more volumes would only enhance it further. I am thinking of philosophy of art or aesthetics, philosophy of politics, philosophy of history, and philosophical anthropology. There are people out there who can do these. And there are probably others besides my colleagues Calvin Seerveld, Paul Marshall, Thomas McIntire, and James Olthuis to treat these areas if the editor wishes to stay away from the so-called "reformational" school of thinkers. At any rate, I hope we will get to see other volumes.

As for this volume in education, it is another example of why the series should be extended. Peterson continues the trend of highly readable, well organized, thorough coverages of a field for which most of the volumes have become known. The pedagogy of this book on education is very good. The format makes comparison of themes and schools possible, which is very helpful. The overviews seem adequate. The treatment is balanced. Criticisms are fair and sympathetic.

Peterson sets forth what philosophy of education is, surveys both traditional and contemporary schools, moves toward a Christian perspective, deals with issues in educational practice as well as theory, and treats the relation of Christianity to excellence in education. A bibliography on various themes is included at the end.

I do have some suggestions for possible new editions. One is that the literature could be updated and the older ideal of "classical liberal" education could be reviewed more critically. Another is that because of the ambitious approach, so many themes and topics get treated that too few get treated with enough depth to whet our appetites. The book could be less of a survey and could be more centrally organized around one or a few core concerns. This "tour of Europe in five days without getting off the bus" would almost certainly get a bit boring for those experienced in the field of education. Since it is very much an "intro" text and it sticks closely to the "philosophy of," the book seems little in touch with actual contemporary issues and discussion in the field. Finally, Peterson could try to be less innocent about the fairly strong rationalist assumptions in the book. Reason is so much in discussion today that Christian philosophers should not form a rear-guard of people who see few problems around the rationalist tradition in our culture. I agree that the Bible gives us no "explicit philosophy of education." (87) But places like Deuteronomy 6:4-9 or Psalm 78—1-8 do place clear limitations on our very intellectualistic heritage.

I realize, however, that as an introductory text in philosophy and not a guide for professional teachers, the book has many virtues. As a quick and thorough survey for Christian students in philosophy it certainly does its job well.

Bible study

Women in the church

Women in Ministry, by L.E. Maxwell with Ruth Dearing, Wheaton, Ill.: Victor Books, 1987. Paperback, 167 pages, $8.50. Reviewed by Johanna Peetoom, North York, Ontario.

Based on the scriptures, this book explains why women as well as men should be trained for public ministry. However, the author does not believe that women should be ordained.

In her introduction, Ruth Dearing explains why she is the co-author of this book. Mr. Maxwell had been collecting data for this book for many years but his health was failing and he requested that Ruth Dearing finish the book for him.

Mr. Maxwell, co-founder of the Prairie Bible Institute, placed great emphasis on inductive Bible study. It is by this method, the careful building up of evidence found in the scripture, that he builds his case for women. Many of the passages used are well-known ones, such as: "There can be neither Jew nor Greek; there can be neither bond nor free; there can be no male and female; for ye are all one man in Christ Jesus." (Gal. 3:28, ASV) However, there are some new insights here as well. Mr. Maxwell cites Psalm 68:11 and uses other texts to explain how meaning got lost in translation. He does this by comparing the King James Version and the American Standard Version, and it is evident that the former translation favours patriarchy.

By comparing texts in the Old and New Testaments, Mr. Maxwell throws new light on the story of the Fall. Here too, some meaning has been lost in translation.

The difficult texts in First Timothy about women and silence are dealt with at some length. The King James Version and the American Standard Version vary in translation, again revealing patriarchal bias. "The injunction to silence occurs three times in 1 Corinthians 14 — twice to men and once to women. In each case the silence command is conditional rather than absolute and for all time."

It is the author's opinion that while some women have leadership qualities, for the most part their place is in the home to rear and nurture the young. This ties in with the remarks made by T.S. Rendall in the foreword: "I would tease him at times, pointing out that the principles of exegesis employed by him ... would inevitably lead him to grant ordination to capable women. But at that point he would smile and shake his head, indicating his disagreement."

I recommend this book wholeheartedly. It is easy to read and understand and is a well-documented study. My reservations are with some quotes which detract from the book. The quote on page 35 is a case in point. "How could chance ever produce the strong characteristics of the male and then to balance these characteristics produce the tenderness and sympathy and fine moral fibre of the female?"

Men and women created in God's image all have different gifts which have nothing at all to do with their sex. I know men who possess tenderness and fine moral fibre and women who have strong characteristics. It is time we moved away from these classifications and allowed all people to work with the gifts God has given to them.

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Wayne Brouwer

A violent wind

"Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting." **(Acts 2:2)**

Television stations in the northern parts of the U.S. often give winter weather reports about "the cold Alberta clipper" that whistles in from across the Canadian border. But the strongest winds of Alberta are certainly not its chilliest.

I'll never forget the wind of a particular winter's day some years ago. It was one of those deceptively bone-chilling Alberta mornings when the sun shines so brightly in a cloudless sky that you think the warmth of heaven has swallowed up winter in its fire. But the first step out of the door crunches snow like gravel, and the biting claws of minus-40 degree air tears at your nose and lungs. Your face even shrivels up into a grimace as your muscles pull back, each retreating behind others for protection.

The engine in my pickup truck groaned in agony, trying to lubricate itself with oil as thick as tar. And the vinyl seat was a cold stone throne, stoutly protesting the pastoral visits its young master was called to make. But driving westward near Picture Butte a strange and wonderful thing happened.

Something like a wall of air was moving toward me, a captivating sight that words can't really describe. There had been no wind at all when I left Iron Springs, but suddenly now my truck shuddered, slapped in the face by a violent blast. All of the chrome and metal parts of the vehicle clouded over with a frosty mist, and the windshield fogged dangerously. I pulled to the side of the road and stepped out — only to find that the temperature was warm, already trying to push above the freezing mark!

The chinook had arrived!

Wind, breath, spirit

I can only imagine that my shocked surprise and gleeful discovery were a tiny imitation of what that small band of disciples felt on Pentecost morning as the warm winds of heaven roared into the world's wintery night, and shuddered new life into their formless mass.

Both Hebrew and Greek have a single word for "wind," "breath," and "spirit." Certainly, in reflection, the disciples couldn't help but recognize the parallels between themselves and young Adam in Genesis 2. He was only an inert blob of clay and water till the warm wind of God's breath gave him the life of the Spirit.

The sound of wind was a thrilling announcement of the powerful and loving, life-giving Spirit of God. Sailors in ancient days sometimes got stuck in the quiet death of the doldrums near earth's equator. Nothing was more welcome after weeks of listless apathy than the mighty roar of heaven's unseen hand against their sails.

The story is told of Hudson Taylor, missionary to China in the 1800's, when the ship carrying him was becalmed near an island known to be home to cannibals. As the ship slowly drifted toward shore, the captain begged Mr. Taylor's prayers for the aid of the Almighty. Taylor agreed on one condition: that the captain unfurl the sails!

At first scoffing the idea of such foolishness, the captain, in resigned desparation, finally gave in. As Hudson Taylor wrestled with God in prayer, a knock sounded at the door. The captain cried out, "Are you still praying for wind?"

Taylor assured him of it. "Well," said the captain, "You'd better stop now, for we have more wind than we can manage!"

The sound of heaven's life-giving breeze echoes from eternity. Are you praying for a chinook to break sin's winter in your life? Have you hoisted your sail in faith?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ontario.